commonweal

The Editors
MORAL COURAGE
IN ISRAEL

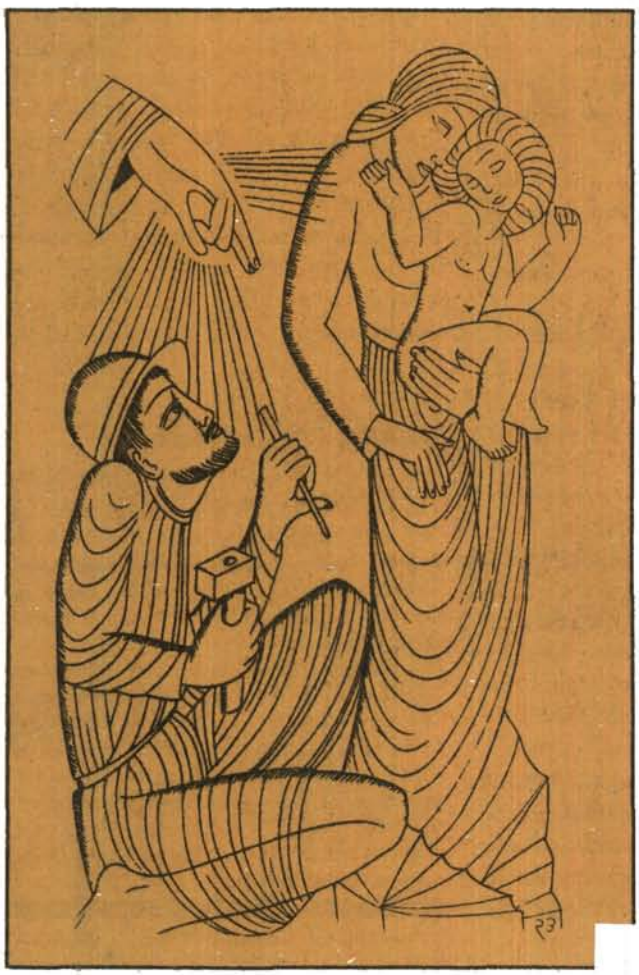
$1.25

FEBRUARY 25, 1983

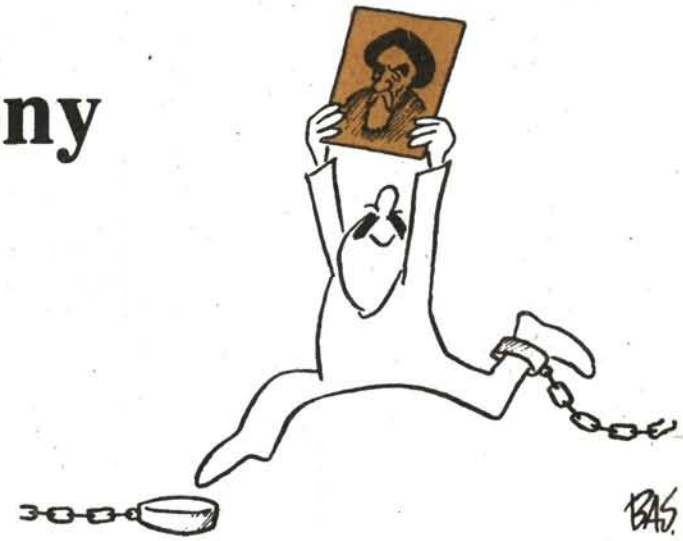
St. Charles Seminary Library
Carthagena, Ohio

The Iranian agony

ALI BANUAZIZI



Copper-plate engraving from Art and Love *(1928) by Eric Gill, reprinted from Malcolm Yorke,* Eric Gill: Man of Flesh and Spirit *(Universe Books, $25).*



RELIGIOUS BOOK WEEK

JOHN SHEA • LISA SOWLE CAHILL • JACOB B. AGUS • LAWRENCE S. CUNNINGHAM • JOHN COLEMAN • GABRIEL MORAN • PHEME PERKINS • MARIE AUGUSTA NEAL • MORTON KELSEY • MARY JO WEAVER • ROBERT P. IMBELLI • ALBERT C. OUTLER • JOHN GARVEY

MAUREEN MULLARKEY

Gill in the flesh

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Correspondence

A bad spell

Walnut Creek, Calif.

To the Editors: Re yours of Jan. 14, pp. 3 and 5,

Orthography for '83
Conveys some joke too rare for me
Still wondering if you've ever known
There are two u's in D'Aubuisson.

LEON LUKASZEWSKI

Anti-Semitism

Upper Montclair, N.J.

To the Editors: I would like to know where Abigail McCarthy went to school [Dec. 17]. When I was a child, in parochial school, King David was a hero, the Israelites were the "Good Guys" and the Philistines were the "Bad Guys." In Catholic high school, and later at a Catholic university, no anti-Semitism or any other bigotry was tolerated.

I think that Mrs. McCarthy has done a disservice to the cause of ever improving Jewish-Catholic understanding. If she wants us to believe that "some of us are Klansmen at heart," let her offer proof. If, to Mrs McCarthy, "the current criticisms of the State of Israel . . . seem sometimes little more than convenient cloaks for the old prejudices," let her consider the flood of criticism of the government of Israel from many Zionists, with impeccable credentials, such as Jacob Timerman.

No doubt we Catholics have our shortcomings, but, from what I have observed over a lifetime, anti-Semitism is not one of them. I sincerely hope that *Commonweal* readers of Jewish faith will not be misled by Mrs. McCarthy's unfortunate and incorrect innuendoes.

ANDREW J. HICKEY

In Kingsley's debt

New York, N.Y.

To the Editors: Mr. Ben Kingsley's skin seems to have got under Mr. Colin L. Westerbeck Jr's two reviews of the film [*Gandhi*, Dec. 17, Jan. 14], for the statement that the actor "passed for white" is surely as odious for us as it is an opprobrium for Mr. Westerbeck. Even if it were not, there is nothing odd about changing a name: women do it all the time; actors have always done so; "Russian" ballerinas surely must; immigrants did by the million; enobled commoners from Thailand to the Thames have to; lady novelists in the nineteenth century were advised to as well as kings, popes, monks and nuns: some for advantage, others because of the dictates of tradition, many for convenience and a few just to get published.

Actors are not expected to be articulate off-stage, and even if they were those that are not may feel touched by something more than the role they are paid to portray. And when Gandhi dies he can say, as many do when they die, "oh God!" When the screen goes black at the end, surely it is nothing more — and nothing less — than a theatrical device telling us that a light has gone from the world leaving us all bereft?

I think Mr. Westerbeck owes Mr. Kingsley something; as an avid reader of *Commonweal* I know I do.

RALPH TOWNLEY

Life from new angles

Lake Oswego, Or.

To the Editor: This is an open letter to all Michael Novak critics that I've read so far [Jan 14] Turn, if you please, to Novak's piece in the collection of essays titled *Church-State Relations in Ecumenical Perspectives* (Duquesne Univ. Press, 1966) page 109:

". . . the whole point of the model of the open society and the open church is that the human community can be a community of conscience and reasonable discourse and mutual respect. In such a community diversity prospers. Diversity contributes to the *fundamental enterprise* (italics mine) that countless finite men (usually he would say persons) in their variety may mirror back the infinite loveliness of God."

If Novak wants to sit in a "free enterprise think-tank" and write about "democratic capitalism" shouldn't he be judged from the point of view of his *fundamental enterprise* — or, if you prefer, from the whole body of his writings? And shouldn't this be done whether he is writing in a socialist, liberal, or capitalistic campground?

The man has obviously gotten himself free of the Catholic Fortress. He's excited — seeing life from new angles. I say God bless him. He probably has helped many students already and he may help us all yet.

Academics love to peck each other's loose feathers. But why not attack, as Cardinal Newman would, with mature scholarship and a gentleman's inhibition against needless hurt?

JOHN McCAULEY

Man who was Novak

Spokane, Wash.

To the Editors: Peter Steinfels's "Michael Novak and His Ultrasuper Democraticapitalism" [Jan. 14] is excellent, and I enjoyed it thoroughly. It brought to mind these words from G.K. Chesterton's novel, *The Man Who Was Thursday:* "The poor man really has a stake in the country. The rich man hasn't; he can go away to New Guinea in a yacht. The poor man has sometimes objected to being governed badly; the rich have always objected to being governed at all."

MITCH FINLEY

Bishops & critics

New York, N.Y.

To the Editors: While John Garvey is

(Continued on page 125)

Commonweal is indexed in Reader's Guide to Periodical Literature, Catholic Periodical Index, Index of American Periodical Verse, Book Review Digest and Book Review Index. Microfilm from Vol. 1, 1924, to current issues available through University Microfilm, 300 N. Zeeb Road, Ann Arbor, Mi. 48106 and on Microfiche from Bell & Howell, Micro-Photo Division, Old Mansfield Road, Wooster, Ohio 44691. Serials Data program No.: ISSN 0010-3330. Second-class postage paid at New York, N.Y. Copyright © 1983 Commonweal Publishing Co.

Illustrations: Cover, Eric Gill, "The Artist in Modern Society"; p. 109, wood-engraving "Girl in Bath," reprinted from Malcolm Yorke, *Eric Gill: Man of Flesh and Spirit* (Universe); cover and p. 107, Bas., *Tachydromes*, Greece.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Contents

Volume CX, Number 4

Correspondence	98
Editorials	99
Reagan linguistics: *Jeremiah Baruch*	101
Social insecurity: *David R. Carlin, Jr.*	102
Episcopal economics: *Jordan Bishop*	104
A structural crisis: *Canadian bishops*	104
Wanted: a policy for Central America: *J. Bryan Hehir*	106
The Iranian agony: *Ali Banuazizi*	107
Verse: *Sheila Tanksley*	108
Eric Gill in the flesh: *Maureen Mullarkey*	109
Screen: *Colin L. Westerbeck, Jr.*	112
Making sleepwalkers of us all: *John Garvey*	114

Books

Religious Book Week: Critics' Choices: Lawrence S. Cunningham, Albert C. Outler, Lisa Sowle Cahill, John Shea, Mary Jo Weaver, Robert P. Imbelli, Gabriel Moran, Pheme Perkins, John Coleman, Jacob B. Agus, Marie Augusta Neal, Morton Kelsey 116

Staff

Editor: James O'Gara
Executive Editor: Peter Steinfels
Assistant Editor: David Toolan
Editorial Assistant: Anne Robertson
Movies: Colin L. Westerbeck, Jr.
Poetry: Rosemary Deen, Marie Ponsot
Correspondents: Brian Wicker (Great Britain). Desmond Fisher (Dublin). Alain Woodrow (Paris).
Staff: Karen F. Silva, Harriette Balsky, Sheila Tanksley
Advertising Manager: Ruth E. Taylor
Publisher: Edward S. Skillin

Commonweal, A Review of Public Affairs, Religion, Literature, and the Arts, is published biweekly, except monthly Christmas-New Year's and July and August, by Commonweal Publishing Co., 232 Madison Ave., New York, N.Y. 10016. Telephone: (212) MU 3-2042. Single copy, $1.25. Yearly subscriptions, U.S., $24; Canada, $26; foreign, $29. Special two-year rate: U.S., $43; Canada, $47; foreign, $53. All Canadian and foreign subscriptions must be paid in U.S. dollars by International Money Order or by check on a U.S. bank.

commonweal

MORAL COURAGE IN ISRAEL

SAID THE ISRAELI commission of inquiry into the massacre of Palestinians in the refugee camps of Lebanon: "Our conclusion is therefore that the direct responsibility for the perpetration of the acts of slaughter rests on the Phalangist forces." It went on, however, to affirm that Israel bore "indirect responsibility" for the tragedy in the camps and that Defense Minister Ariel Sharon and three top generals should leave their posts. In the sober and careful way it conducted its hearings and in the nature of its findings, the commission reflected the highest moral standards of Israel and brought honor upon it in the eyes of the world — in striking contrast to the foot-dragging Lebanese investigation of those "Christian" Phalangists who actually carried out the massacre.

At this writing, Prime Minister Menachem Begin and his cabinet, with only Mr. Sharon dissenting, have after considerable debate voted to accept the commission's findings. Mr. Sharon will step down as defense minister, but he will remain in the cabinet. This decision keeps Mr. Begin from having to call an election his smaller coalition partners do not want, as well as fitting in with his own preference for Mr. Sharon's tactics. Thus the cabinet decision accepts the letter of the commission's findings, but not its spirit, and this moral evasion raises two serious problems.

The first problem is an internal one for Israel, but one that has serious implications for its neighbors and friends too. That is the growing polarization of the Israeli people into two increasingly hostile camps, including predominantly Sephardic or Oriental Jews who tend to support the Begin hard line and those Ashkenazi or Western Jews who fear and oppose him. In an unprecedented and shocking event in Israel during the cabinet debate over the commission findings, a confrontation between these two groups has already left one dead of a grenade attack and nine wounded, with Sephardic Jews crying out to the anti-Sharon demonstrators, incredibly, "They shouldn't have rescued you from Hitler in 1945!" The dead protester, himself a paratrooper, has been called "the first victim on the altar of Israel's democracy." Israel cannot long survive internal dissension of such character and magnitude.

The second problem is external and at least as serious. With Sharon continuing in the cabinet, will Israel continue the Sharon-Begin hard line in relation to the Palestinians and its neighbors? Will the country's vision of itself extend from the Jordan to the Mediterranean, with perhaps a chunk of Lebanon thrown in? Will the Sharon policy of "attack, attack" prevail? If Mr. Sharon as minister without portfolio is put in charge of the occupied territories, as is reported to be the plan, that would be a clear signal of a continuation of the policy that led to the invasion of Lebanon in the first place and to the increasingly onerous Israeli occupation of the Gaza Strip and the West Bank, an occupation which is at the heart of the problem. If present Israeli policy continues in regard to the West Bank and Gaza — as it will if

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Sharon has his way — the result can only be disaster.

President Reagan's Middle East peace plan called for a freeze on Israeli settlements on the occupied West Bank. Such settlements, he told visiting Israeli President Yitzhak Navon recently, are "not helpful" to the peace process. King Hussein of Jordan would agree, as he weighs his own possible participation in Mr. Reagan's initiative; it would be next to impossible for Hussein to agree to take part in negotiations unless there is a freeze on West Bank settlements, as well as a withdrawal of Israeli troops from Lebanon. All of which means that settlements should be an urgent topic if and when Prime Minister Begin arrives in Washington on his supposedly upcoming visit, if Mr. Reagan can forget about being Mr. Nice Guy and nerve himself up to a confrontation. But recent events in Israel, including the retention of Mr. Sharon, indicate that changing Mr. Begin's mind and Israeli policy on this matter will take some doing.

Despite protests from the United States, Israel is engaged in a crash program to expand its settlements. No longer does the country wait for the religious zealots who were the backbone of previous settlements. Subsidized land costs, very attractive purchase prices, and highly favorable mortgage terms are attracting many non-ideological Israelis to the West Bank, even among those opposed to Mr. Begin's policies there. In its latest thumb-of-the-nose to Mr. Reagan's pleas for a halt to its settlement efforts, the Israeli government is starting an extensive and expensive advertising campaign in the press and on the radio and TV to attract thousands of new settlers. By the middle of the year, 35,000 additional Israelis are expected to move to the West Bank. This would more than double the present Israeli population there, with the new arrivals making the grand total over 60,000. Within three years the prediction is for an Israeli population on the West Bank of 100,000. The World Zionist Organization is in charge of drafting settlement plans for the government; by the year 2010, according to spokesmen for that organization, the figure will be 1.4 million Jews and 1.6 million Arabs. The government's plan is obvious; indeed, Begin administration representatives make no bones about it: even with "only" 100,000 settlers there, it would be well nigh impossible for any Israeli government that replaces Mr. Begin to undo the status quo on the West Bank. Evacuating the Sinai after the Egyptian peace agreement almost tore the country apart, where only a fraction as many settlers were involved; eliminating 100,000 settlers from the West Bank would be close to impossible.

While the Arab nations shortsightedly continue to delay initiatives for peace, Mr. Begin, in short, is in the process of creating facts on the ground, facts which cannot be ignored. If there is to be any hope for a different outcome on the West Bank, Mr. Reagan will have to be prepared to speak up strongly — and to back his words up just as strongly if necessary. With Sharon still in the cabinet, such a stand by the United States is more crucial than ever if a peaceful settlement in the Middle East is to be achieved. What both the Reagan administration and the Begin regime need is some of the admirable moral courage displayed by the Israeli commission.

'FORTRESS FALKLANDS'?

The fighting in the Falklands is long over, but the political fallout in Britain continues and the end is not in sight. Prime Minister Margaret Thatcher enraged her political opponents with her pre-election triumphal tour of the islands, and a subsequent two-day debate in the House of Commoms concerned itself with the still unsettled question of the long-term British administration of the archipelago. So far Mrs. Thatcher is coming out ahead on every battle. Not only did British troops oust the Argentine invaders, but her trip to the islands produced a gain of three percentage points for her Conservative party in the latest Gallup poll; even better, the report of the commission of inquiry set up to investigate the war exonerated her regime from blame for Argentina's invasion, saying that the government could neither have predicted nor prevented the April 2 Argentine attack.

So Mrs. Thatcher is riding high for the moment. But that does not mean that an increasing number of questions will not be asked about long-range British policy on the Falklands. Mrs. Thatcher supports what she calls a "Fortress Falklands" policy. She is prepared to spend enormous sums on keeping a permanent British garrison there and on economic development. There is, she says, no other course if Britain is to honor the preferences of the Falklanders as to the government they want to live under. Despite the standing of her party in the polls and the report of the commission of inquiry, however, opinion in Britain on the Falklands matter is far from united. Opinion surveys suggest that as many as seven out of ten Britons are dubious about the inquiry commission's conclusions, which dealt with the short-term but failed to consider the long-term problem. David Owen, former Foreign Secretary in the Labor party regime and now a leader of the new Social Democratic party, spoke for many when he said: "The responsibility of the prime minister now is to once again try to reach an understanding with Latin America over the Falkland Islands. 'Fortress Falklands' will not serve the best interest of the islanders, even if it temporarily serves the interests of the Conservative party."

It was a stroke of political luck for Mrs. Thatcher that Argentina was clearly guilty of an act of aggression in its invasion of the Falklands. But the question of sovereignty is a complex one, and in the end Mrs. Thatcher or a successor in her office may be forced to return to some solution like that proposed and rejected before the Argentine invasion, a "lease-back" arrangement under which sovereignty would have been granted to Argentina which would then have leased the islands back to Britain for a given period of control and administration. In a country very hard pressed financially, the cost of recapturing the islands, garrisoning them for four years, and making them economically viable is estimated at about $4.8 billion, out of a defense budget of $25 billion. This amounts to something like $3 million for each of the 1600 Falkland islanders — a sum calculated to give war a bad name even among the most dedicated hawks. In the long run the size

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of this due bill is likely to make others think twice, including future prime ministers, even if it does not seem to bother Mrs. Thatcher. Who knows — the resultant second thoughts might ultimately lead to the kind of internationally negotiated solution that should have been found in the first place.

ET CETERA

One of the sadder duties of poetry editor Rosemary Deen is saying "No" to more poems than we can possibly accept. Once in a while she has time for a quick note of consolation. One such note produced the following:

Letter to the (Poetry) Editor
or
Owed to R. Deen

Whoe'er she be
That not impossible she
(or is it he?)
That doth return my work to me;
No other editor, as yet,
Sends, with the wound, the tourniquet–
Salve with the burn–
And ointment with the smart
Like your kind heart.

So sweet, from you, rejection–
Let me see
How triply sweet must your acceptance be.

ANNE KILMER HILLIS
Lake Worth, Fla.

Our correspondent adds that she has submitted poems under both her maiden and her married name. "Kilmer has, after all, been used by a bunch of perfectly good poets, all of them my siblings, parents, grandparents and the like. On the other hand, Hillis is a nice fresh name that invites no comparisons."

Washington report

REAGAN LINGUISTICS

THE STATE OF OUR VOCABULARY

FOR RONALD REAGAN, no less than for his predecessors, the State of the Union address was an opportunity to establish a vocabulary and set an agenda for the nation's policy making. The address, of course, never stands alone. In the days following the nationally-televised speech, the agenda continues to be elaborated in parenthetical statements from administration officials and with exclamations and emphases added by the president himself. All this caters to the media's insatiable hunger for "new" stories and serves the administration's desire to keep its message before the public—what Carter's domestic policy adviser Stuart Eizenstadt labeled "campaigns." These campaigns are successful to the extent that the president, always reiterating, reinforcing, and refining the original message, can assure that the public debate is conducted in his own terms.

But what are Mr. Reagan's terms, and do they clarify or obscure the decisions his agenda requires? Presidential addresses are filtered to the public by means of excerpts glimpsed on news broadcasts. As a result, such speeches are written as self-contained snippets with compelling leads and snappy climactic phrases—what the speech writers hope will prove to be applause lines. Rhetoric tends to supersede logic; aphorism and euphemism to replace argument and deduction. This development in the modern presidency is hardly unique to Mr. Reagan, but he certainly illustrated it well with his opening formula: "The State of the Union is strong, but our economy is troubled." That troubled economy, which thank goodness has nothing to do with the State of the Union, would be repaired by measures outlined in a series of budget statements. The vocabulary of those statements, combined with the rhetoric of the president, is meant to establish the terrain on which the coming political battle will be fought.

A year ago, President Reagan voiced concern for economically imperiled farmers, steel and auto workers, lumbermen, and black teenagers. This year he added "working mothers"—no doubt a recognition of the gender gap and the electoral potential of female single heads of households. "Millions of our neighbors are without work," he said. "It is up to us to see they are not without hope." Hope was incarnated in high technology: "We are already witnessing reason for great hope—the first flowering of man-made miracles of high technology." And the next day, the president personally witnessed to the gospel of high-tech at two firms in Massachusetts. "This is the future and you're part of it," he told the workers. Unfortunately, this positive emphasis was overshadowed by Mr. Reagan's difficulties in justifying the existence of the corporate income tax. (In fact, the president's personal preferences have long since seeped into public policy: as a percentage of government revenue, corporate taxes have steadily declined while individual taxes have remained relatively stable and social insurance taxes climbed substantially.) Conceivably, these off-the-cuff remarks were concrete elaborations of his State-of-the-Union formulation: "We will continue to study ways to simplify the tax code and make it more fair for all Americans."

Continue? Even that segment of taxpayers whose notably lower tax bills might disincline them to quibble about fairness are aware that this year's tax returns are more complicated than ever. As for the future, Mr. Reagan proposed new incentives in the form of tax credits for employers who hire the long-term unemployed and new incentives for youth employment. He again called for his New Enterprise Zone legislation (which contains tax incentives to revitalize distressed areas), and for his port modernization legislation (which contains a system of "user fees" for the new port construction). He advocated tax benefits in "education Savings Accounts" to help families

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

save for their children's post-secondary education; once again, he backed tuition tax credits. Mr. Reagan also called for the passage of the tax incentive portions of the Caribbean Basin Initiative.

Despite Mr. Reagan's bristling declaration two years ago that "the taxing power . . . . must not be used to regulate the economy or bring about social change," this administration has made great use of the tax code as a tool for the federal reallocation of resources. Mr. Reagan is hardly the first president to suggest changing the tax code to allow such deductions, credits, exclusions, or exemptions. In 1967, there was an estimated revenue loss of $36.6 billion in tax expenditures which included fifty items. By fiscal year 1982, the Senate Budget Committee had estimated a $253.5 billion revenue loss from tax expenditures encompassing a total of 104 items. This great increase is not President Reagan's sole responsibility, but he does take pride in his Economic Recovery Act of 1981 which added eight new tax expenditures, expanded twenty-two others, and reduced two. The chief advantage of such is that it involves no Congressional appropriation, hence far less

SOCIAL INSECURITY

LETTER-BOMBS TO THE RESCUE

DAVID R. CARLIN, JR.

LET ME MAKE it plain at the outset that I'm not a supporter of the Social Security reform plan recently put forward by the administration, the so-called "deterrence" plan. At the same time I can't agree with the plan's more strident critics, many of whom, though no doubt well-intentioned, are being skillfully manipulated by a handful of highly trained Grey Panthers.

You'll recall the plan's leading features;

1. On a random basis, letter-bombs would be included with a small number of Social Security checks each month. (The practice of direct mailing to the recipient's bank would be discontinued.) The bombs would go off as soon as the envelope is opened, killing anyone within a radius of 5 to 10 feet.

2. In any given month, the small chance (about one in 100,000) of getting a bomb in one's envelope would cause up to 20 percent of all recipients to discard their checks unopened. The resulting savings would put the Social Security system on a sound financial basis with little or no increase in payroll taxes.

3. No more than 100 persons per month would be killed (which is fewer than those killed daily in traffic accidents). The fatalities would be mainly recipients, but would include a small number of friends and family members, as well as some juvenile delinquents stealing checks from mailboxes.

The administration has convincingly refuted the contention that great hardship would fall on the twenty percent who chose to forego their benefits. For one thing, in many cases they'll be able to fall back on support from relatives. More importantly, it has to be kept in mind that it won't be the same twenty percent each month. Mrs. Jones, for instance, may elect to run the risk of opening her envelope from January through June; but by living frugally through the first half of the year, she can put aside enough to permit her to skip her July benefits.

As President Reagan pointed out at a recent press conference, the plan provides a nearly sure-fire way of distinguishing needy from non-needy recipients. "No one can convince me," he said, "that a wealthy American would ever again be foolish enough to open a Social Security check. I certainly know Nancy and I wouldn't. But the truly needy (and this administration has always been concerned with the truly needy) wouldn't be deterred by a mere 1 out of 100,000 chance of an explosion."

Among more temperate critics of the deterrence strategy has been the National Conference of Catholic Bishops, which said that it would be morally permissible to stockpile letter-bombs at the Social Security mail room on two conditions: (a) that none of them is ever actually mailed out; and (b) that this stockpiling is a mere transitional step toward a less violent solution to the Social Security problem.

The trouble with this of course is that the deterrent would cease to be credible once word got out that no one was actually being killed. For the plan to work it is essential that a certain number of old folks get blown away each month and that these deaths receive wide publicity. And this means — as the bishops among others have well said — that the plan suffers from an irremediable moral flaw: it directly aims at the death of innocent persons.

There is, however, a modification of this plan which will retain its admirable technical qualities while eliminating its morally objectionable features. Let me explain.

While it is generally recognized (at least by those among us who are not moral Neanderthals) that the legitimacy of abortion is one of the great ethical discoveries of our time, what is not so widely appreciated is that the principle justifying abortion has much wider application than that. I refer to what might be called the "when-in-doubt rule."

By and large the pro-choice party agrees with the anti-abortion party that *if* the fetus is a human person, it should not be aborted. But the fact is that we're not sure when human life begins. As the U.S. Supreme Court eloquently said in *Roe v. Wade*: "We need not resolve the difficult question of when life begins. When those trained in the

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

public scrutiny than would be given to an outlay in the budget. This is particularly important to an administration that wants to minimize government's role and stimulate the "supply-side" of the economy.

Perfectly in line with this kind of tax "simplification" is the administration's proposed contingency tax of one percent on individuals and corporations plus a $5-a-barrel oil excise tax to be triggered in fiscal 1986 — if a number of conditions are met. The administration prefers to label this tax increase a "deficit insurance policy."

"Deficit insurance policy" is a good example of the new vocabulary which the administration is marrying to inspiring presidential rhetoric in order to beget the next budget. At a brief interview on the Friday following his State of the Union, President Reagan stated that he had "turned the whole debate around." Instead of "fighting a rear guard action against the ever-increasing proliferation of government programs . . . that were supposed to make paradise out of this earthly sphere, the debate is focused on how much or how little will the cuts be in government spending." But the budget summary released during the weekend, stylishly entitled *The President's 1984 Budget Freeze and Reform Plan,* does not refer to spending cuts so much as to "spending freeze measures" and "long-term structural reforms" — the latter comes to include tax increases (such as the highly touted "Bipartisan Social Security Solvency Plan") as well. The White House "comprehensive freeze plan" turns out to include selective thaws for increases in military spending of nine percent and increases in "targeted high priority programs" (e.g., law enforcement and anti-drug programs, the National Science Foundation, foster care, and college work study); it also incorporates "offsetting" cuts below 1983 appropriations for "some lower priority programs" (e.g., postal subsidies, energy R & D, EDA grants, mass transit, and Amtrak). The "defense savings" of $8 billion turns out to be a reduction from what the administration had proposed to Congress in February 1982. Defense spending remains at about what Congress projected for fiscal 1984 when it passed its fiscal 1983 budget. We are left with a "maintenance of defense build-up at lower cost."

The administration's "long-term structural reform" also includes "civil service retirement reform" which, in effect, retires civil service reform. But its rhetoric reaches new heights when the administration calls for "better targeting of means-tested entitlements." This phrasing is actually quite apt save for a certain meanness in the means, since it incorporates significant program changes in food stamps (mandatory "workfare" and "simplification" of benefit calculation), Aid to Families with Dependent Children ("restructure child support enforcement program incentives"), the subsidized housing program ("count food stamps as income" in determining eligibility), and child nutrition (block grant at 85 percent of current level).

Much attention has already been given to the apparent difference between the language of the State of the Union, which seemed to promise compromise, and the euphemistic but ideological terms of the budget, which at least initially seem to offer Congress little give and much take. But even the latter, we are told, only establishes a bargaining position. We no longer insist that the president's words mean what they appear to say.

Since the day of fireside chats, Americans have come to expect presidents to employ oratory to sway public opinion and thereby influence Congress. And Mr. Reagan has certainly surpassed his recent predecessors in fulfilling Americans' expectations. In the past two years, he has given sixteen major network addresses, fifteen formal press conferences, eighty

respective disciplines of medicine, philosophy, and theology are unable to arrive at any consensus, the judiciary, at this point in the development of man's knowledge, is not in a position to speculate as to the answer." What follows from this doubt, as the court so clearly understood, is that abortion is permissible. This is what I mean by the when-in-doubt rule.

Stated more comprehensively, the rule says this: When there is no way of determining, either before the action or after, whether an action will cause the death of a human being, one is morally free to perform the action.

Clearly this rule will not justify the administration's proposed letter-bombs, since before the act of mailing we know that somebody (though we're not sure who) will be killed and after the act we know that this or that particular person has been killed. But the rule would justify a potentially homicidal action whose outcome we could never determine — that is, an action which (a) might well kill someone but (b) could produce no evidence, either before or after the event, that the killing in fact took place.

Now we currently have available the technology needed to meet the morally strict requirements of the when-in-doubt rule while at the same time accomplishing the essential goals of the administration's letter-bomb proposal. There is a lethal poison (let us call it XSS) which is so undetectable that even Quincy would mistake its operation for death by natural causes. Moreover, it causes death, not immediately on contact, but in a period from five to fifteen days after.

Let a computer randomly select a certain number of Social Security checks per month for treatment with XSS; let zero be one of those numbers — so that for any given month, year, or series of years up to and including forever, it is quite possible that no one would be killed; and let the XSS be applied by a computer-driven robot.

We'd then have a situation in which it would be quite impossible to tell, either before the mailing or after, whether any human beings would be killed. Random poisoning of Social Security checks, it turns out, is just as morally defensible as abortion.

DAVID R. CARLIN, JR.

(David R. Carlin, Jr., a previous contributor, is a senator in the Rhode Island state legislature.)

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

interviews, twelve briefings, and thirty-one Saturday afternoon radio addresses. But there is cause for concern when the reassuring promises and euphemistic phrases of two years contrast so starkly with the policy record and the economic realities.

Political commentators like to cite FDR's claim for the presidency as "pre-eminently a place of moral leadership." What happens to moral leadership when the rhetoric tailored for TV is employed for the daily decisions of government; when public debate routinely accepts a language of euphemism; when basic questions of justice are posed in terms of tax-code alterations that obscure who wins and who loses; when the painful choices implied by an administration's agenda are clouded by exhortatory visions?

Lyndon Johnson has been roundly criticized by his successors for not going to Congress and asking for the taxes to pay for the Vietnam war. The Reagan administration is evidently convinced that the national security justifies some combination of reduced non-defense spending (especially for those directly dependent on government aid), of higher taxes, and of economically risky deficits. What if the "Great Communicator" dropped the rhetorical flourishes and euphemistic vocabulary and set about to convince Congress in a straightforward fashion? Is there still a place for the considered presentation and reasoned discourse that would allow the public to understand the administration's agenda and judge whether or not it is in the national interest?

JEREMIAH BARUCH

(Jeremiah Baruch is the pseudonym of a Washington writer with a position in government.)

Report from Canada

EPISCOPAL ECONOMICS

UP NORTH, ANOTHER CONTROVERSY

TWO YEARS AGO the Canadian Bishops' Commission for Social Affairs published a statement entitled "Unemployment: The Social Costs. "This statement, in the measured and moderate tones which often characterize official statements from the hierarchy, passed for all practical purposes unnoticed. At the end of 1982 the same Commission released another statement, entitled "Ethical Reflections on the Economic Crisis." Embargoed for January 5, 1983, it provoked a major controversy even before it was officially published. The reaction to unofficial press leaks was immediate and virulent. Jean-Louis Roy, publisher of the Montreal daily *Le Devoir*, was appalled at the "simplism" of the statement, and said so in a lead editorial published January 4th. The Archbishop of Toronto, Cardinal Emmett Carter, expressed doubts as to certain ideas and attitudes reflected in the document. At the same time, Bishop Remi De Roo of Victoria, B.C., made it clear that the executive of the Canadian Council of Bishops had approved the controversial declaration.

In Ontario, provincial leaders of all three political parties (including the Liberals who are in opposition there) voiced approval of the position taken by the bishops. Federal Liberals, who rightly saw the paper as an attack on current governmental policy, either avoided making any statements or questioned the economics in the bishops' statement. The Hon. Marc Lalonde, Minister of Finance, said that he had no desire to get involved in a quarrel among bishops. Mr. Trudeau, the Prime Minister, who was in Asia promoting Canadian exports, dismissed the paper as the work of "five prelates" (there are in fact eight in the Commission) whose economics did not appear to be very serious. "The fox is in the chicken coop and I shall let the bishops pick at each other," he said. "I don't want to get involved in this conflict."

This, on the whole, was the line taken by the business establishment: the economics of the statement leave much to be desired. Having said this, none of them took the trouble to examine the economics that underlie the statement in any detail.

Perhaps more important, none of the critics appeared willing to tackle the main thrust of the statement. The Commission had in fact raised some questions that few people in business and governmental circles are prepared to debate publicly: these concern the distribution of wealth in Canada and basic policy

A structural crisis

The following is an excerpt from "Ethical Reflections on the Economic Crisis," issued by the Episcopal Commission for Social Affairs, Canadian Conference of Catholic Bishops, 1983.

THE PRESENT RECESSION appears to be symptomatic of a much larger structural crisis in the international system of capitalism. Observers point out that profound changes are taking place in the structure of both capital and technology which are bound to have serious social impacts on labor. We are now in an age, for example, where transnational corporations and banks can move capital from one country to another in order to take advantage of cheaper labor conditions, lower taxes, and reduced environmental restrictions. We are also in an age of automation and computers where human work is rapidly being replaced by machines on the assembly lines and in administrative centers. In effect, capital has become transnational and technology has become increasingly capital-intensive. The consequences are likely to be permanent or structural unemployment and increasing marginalization for a large segment of the population in Canada and other countries. In this context, the increasing concentration of capital and technology in the production

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

options in the management of the economy. In the opinion of the Bishops' Commission, "the current structural changes in the global economy . . . reveal a deepening moral crisis. Through these structural changes, 'capital' is re-asserted as the dominant organizing principle of economic life." Footnoting John Paul II's Encyclical *Laborem Exercens*, they went on to say that "This orientation directly contradicts the ethical principle that labor, not capital, must be given priority in the development of an economy based on justice."

John Stuart Mill, perhaps the last of the classical economists, had affirmed one hundred and thirty years ago that while economics had to do with the production of wealth, distribution was a political question. And it is this political question which was addressed by the bishops. Reflecting the Puebla statement on the "preferential option for the poor," the statement proposed that "this option calls for economic policies which realize that the needs of the poor have priority over the wants of the rich; that the rights of workers are more important than the maximization of profits."

Here again, the business establishment was outraged. A number of business spokesmen appeared to assume that the statement amounted to a condemnation of profits as such. In fact, the paper had proposed controls on profits and said — following the well-established tradition of the papal encyclicals — that "the goal of serving the human needs of all people in our society must take precedence over the maximization of profits and growth." This merited a vigorous response from Marie-Josée Drouin of the Hudson Institute: "They forget that the control of profits is an instrument that takes away all incentive on the part of enterprises to control their costs of production and to reduce waste. Is it moral to encourage the waste of our resources?" (Montreal *Le Devoir*, Jan. 15, 1983).

Despite the universal condemnation of the economics of the statement from business and government spokesmen, the statement has not been attacked by serious independent professional economists. For the most part, they have remained silent. Professor John C. Weldon, of McGill University and a former president of the Canadian Association of Economists, said that the economics of the bishops' statement were "decidely better than those of the last budget, and a full order of magnitude better than those of the recent reports of the Bank of Canada." Another McGill economist, Professor Sydney Ingerman, says that it is unthinkable that the unemployment of millions of people should be used as a policy tool to bring down inflation.

The aim of the statement was quite frankly to "stimulate public dialogue about alternative visions and strategies." In this the bishops appear to have succeeded. On January 27th the Canadian Center for Policy Alternatives hosted a meeting in Ottawa for the express purpose of discussing their statement. In addition to a number of professional economists involved in the Center for Policy Alternatives, members of the Bishops' Commission, labor leaders and representatives of the Anglican, Lutheran, and United Churches took part in the meeting. Professor Ingerman described the meeting as a "historic event," marked by a profound sense of the importance of the issues and by a great deal of tolerance. For example, old rivals such as the Canadian Labor Conference and Quebec's CNTU sat down together for perhaps the first time. Participants agreed that there is in fact a crisis, not of the management of the economy as given, but in basic areas of public policy. While it is true that the CCPA, as an institution, is dedicated to a critical examination of current social and economy policy, it is remarkable that there was almost no dissent to the main positions taken by the Bishops' Commission. One speaker did suggest that they may have understated the seriousness of the problem posed by the distribution of wealth in Canadian society — the bishops had cited figures on the distribution of *income* but had not taken on the larger question of the distribution of wealth. This may account for the fact that establishment spokesmen have studiously avoided comment on their critique of the distribution of income.

The statement has been widely criticized in business and establishment circles as being too forthright, too abrasive, too critical of governmental policy. When this objection was made to Bishop Remi De Roo of Victoria, he replied simply that public debate on these questions was urgent, and that the mild and measured statements made on past occasions had been widely ignored. This time they were not. JORDAN BISHOP

(Jordan Bishop, presently on sabbatical, is a member of the faculty of the College of Cape Breton in Nova Scotia.)

of military armaments further intensifies this economic crisis, rather than bringing about recovery.

Indeed, these structural changes largely explain the nature of the current economic recession at home and throughout the world. While there does not appear to be a global shortage of capital per se, large-scale banks and corporations continue to wait for a more profitable investment climate. Many companies are also experiencing a temporary shortage of investment funds required for the new technology, due largely to an over-extension of production and related factors. In order to restore profit margins needed for new investment, companies are cutting back on production, laying off workers, and selling off their inventories. The result has been an economic slowdown and soaring unemployment. To stimulate economic growth, governments are being called upon to provide a more favorable climate for private investments. Since capital tends to flow wherever the returns are greatest, reduced labor costs and lower taxes are required if countries are to remain competitive. As a result, most governments are introducing austerity measures such as wage restraint programs, cutbacks in social services and other reductions in social spending in order to attract more private investment. And to enforce such economic policies some countries have introduced repressive measures for restraining civil liberties and controlling social unrest.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Church/world watch

Wanted: a policy for Central America

J. Bryan Hehir

PRESIDENT REAGAN'S State of the Union message was concerned primarily with the domestic economy. Its foreign policy section was noteworthy for a shift in tone from earlier policy statements. The *Washington Post* commentary observed that the president, "ignored the hard-hitting foreign policy themes of his first two years . . . and spoke in bipartisan mainstream terms that could have been used by any of his predecessors in the postwar era."

One example of the change was Central America. In 1983 the nations of Central America are not defined as the place to draw the line on a textbook case of international Communist subversion or even the place to demonstrate U.S. resolve to resist the Soviet Union throughout the developing world. Whether the shift in tone amounts to any change in substance is the more complex question yet to be answered. Even without the State of the Union address there have been indications in some of Assistant Secretary of State Enders's speeches that the realities of Central America have required policy revisions if not yet redefinition.

It is the latter which is required; changes in tone will not be sufficient to reverse the cycle of violence convulsing Central America. Three articles in the *New York Times* during the week of the State of the Union address described both the devastating suffering and the desperation about the possibility for change in the region. More of the same — either from the United States or from the regional contestants — is not sufficient. Three comments restricted to the U.S. policy debate constitute less than a policy but may point toward one.

First, the focus for U.S. policy should be the *region* of Central America. For much of the past two years the policy debate in the United States has moved between two poles: (1) the administration's contention that Central America needed to be seen in "geopolitical" terms, with the outcome having far-reaching implications for the U.S.-Soviet relationship, and (2) the contrasting focus of administration critics who argued for the primacy of internal conditions in each country. The administration has retreated from geopolitical scenarios; while the internal conditions in each country remain basic for any policy, the case can be convincingly made that regional analysis and action is the imperative of the moment. A regional strategy would be based on the conviction that a danger exists that the turmoil now felt individually by El Salvador or Guatemala has the distinct potential of exploding into a four- or five-nation war, and it would be based on the recognition that movement in one place (El Salvador) may require movement on other fronts (U.S.-Nicaragua relations).

Second, the regional policy must be principally *political* in its content. Serious pursuit of a political settlement requires acknowledgment that a decisive military solution is not possible in political or moral terms. In El Salvador this applies to both the government and the opposition. It is not clear that either has accepted the point, but its relevance for U.S. policy remains; if a political settlement is to be achieved, U.S. participation is indispensable. It is not demonstrable that if we are convinced of a political solution, others will agree; but it is very likely that if we encourage ideas about a military solution, the Salvadoran military will be confirmed on their present course. The requirements for a political strategy complement those for a regional strategy. A political option in Central America will demand of the United States some new choices in El Salvador, political rather than military moves vis-à-vis Nicaragua, and action in concert with nations like Mexico and Venezuela. None of these moves seems likely at the moment, even with the administration's change in tone. Hence the need for advocates of a policy regional in scope and political in content.

This raises the third point: the role of the Catholic church. Much has changed in Central America during three years of war, but the significance of the church remains. Its potential for pressing a negotiated solution in the region is not unlimited but may be unrivaled by any other party. There are three levels of the church's influence on Central America. The primary resource is the local church in each nation. From Rivera Damas in Salvador to Obando Bravo in Nicaragua, from local clergy and religious to missionaries and lay catechists, the church shapes much of the pattern of life wherein the political questions are defined and contested. The pattern within each country is different, but nowhere is the church absent.

The local influence is fundamental, but part of the church's unique role is its link to the universal church. This will be demonstrated in the most striking terms by the visit of John Paul II to Central America in March. The visit will be complex and delicate in many ways, but it is hard to conceive of any single figure with greater capacity to bring a sense of hope to ordinary people and to legitimate new diplomatic moves by parties locked in conflict.

Finally, the church in other countries has been a significant part of the Central America debate, not least in the United States. The role of the U.S. church is precise and limited: its impact on American policy. Since the latter is so significant, the limited church role is crucially important. There are policy tasks that only can be undertaken here. More than a change in tone is needed in U.S. policy; both the church and the state should be in pursuit of the changes required.

J. BRYAN HEHIR

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Iranian agony

ALI BANUAZIZI

THE PRESENT SITUATION in Iran poses a frustrating and agonizing paradox for those of us who spoke out on human rights in the last decade-and-a-half of the Pahlavi regime. On the one hand, we find in the chilling accounts of eyewitnesses and other observers, as well as in several recent reports of Amnesty International, that the extent and scale of the violations of the most fundamental rights in Iran are probably far greater now than at any other time in this century. On the other hand, we find that, despite the considerable coverage given to such flagrant violations, the reaction of the international community has been, on the whole, fairly mute and late in coming. This is particularly striking if we compare the relatively concerted efforts of the various international human rights organizations and groups to expose the repressive policies of the Shah's regime in the late 1960s and the 1970s to the general reticence of some of the same groups in the face of the current repression in Iran.

This paradox and its implied double-standard notwithstanding, I believe that in order to grasp fully the gravity of the situation we need to go beyond the many particular instances of human rights violation and try to understand the underlying worldview and values that have helped shape the policies of the Islamic regime and enabled it to mobilize its supporters and to justify its actions.

The present regime in Iran, we should bear in mind, came to power as a result of a mass-based, popular revolution. Following the triumph of the revolution in 1979, the clerical establishment, which for a variety of reasons had played a key leadership role in a broad coalition of nearly all segments of the Iranian society, began to consolidate and strengthen its position vis-à-vis all other groups. It adroitly exploited the religious symbols and sentiments that had dominated the revolutionary movement in its final phases. Elevating Ayatollah Khomeini to the position of an infallible saint, the clerics equated his pronouncements with religious dogma and demanded obedience to him as a matter of religious duty. Those judged to deviate from the leader's path, or whose loyalty was in question, were labeled counter-revolutionaries, religious hypocrites, infidels, agents of corruption on earth, enemies of God and the Prophet, and they were excluded from the political, economic, and cultural life of the country, harassed or liquidated. In practice, this "revolutionary justice," which was applied with utmost ruthlessness, meant an ever-increasing monopolization of power and control in the hands of Khomeini's immediate clerical coterie supported by tens of thousands of his fanatical devotees.

To carry out its mission in the name of Islam and the world's downtrodden masses, the regime of Ayatollah Khomeini has glorified, condoned, and otherwise promoted a whole range of policies and actions which, only a few years ago, would have been morally repugnant to the majority of the Iranian people. These have included physical torture and gang-style executions of thousands of its political opponents; a brutal policy of persecution — bordering on genocide — against the country's largest religious minority (the Baha'is); stoning of women and men for alleged sexual crimes; encouraging citizens to spy on their neighbors and co-workers; urging parents to turn in their own children to the authorities, on suspicions of anti-regime activity; and countless other crimes. The point which must be emphasized is that such actions are carried out not only by the official agents of the government and the various quasi-official revolutionary bodies, but also by ordinary citizens who believe that their actions — no matter how brutal and barbarous — are in accordance with the ideals of their religion. And hardly a day passes by without their being reminded of the rightness of their course in the name of God, Islam, and the Imam.

The concern with human rights, which is ultimately a concern for certain inalienable rights of the individual, is indeed an alien concern to the leaders of the present regime in Iran. They perceive human life as a commodity which can be sac-

ALI BANUAZIZI *teaches social psychology and modern Iranian history at Boston College. From 1968 to 1982 he served as the editor of the* Journal of Iranian Studies. *This article is based on a speech given at the Convention on Human Rights and Civil Liberties in Iran held in Chicago last Spring.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

rificed, or else offered willingly on demand, in furtherance of the holy causes that they alone define and purportedly serve.

Iran today is a country in which not life, but death is celebrated. Death in the form of thousands of official executions that have exceeded those carried out in the rest of the world combined during each of the last three years; death in the form of officially sanctioned killings by the mobs who brand themselves as the "Party of God"; death in the form of suicidal human-wave attacks in a holy war whose staggering casualties have already surpassed those of most other regional conflicts of our time; and, finally, death in the form of a relentless crusade against domestic infidels and the so-called religious hypocrites.

THE PLIGHT of Iranian intellectuals and artists, which has been almost entirely ignored by their erstwhile sympathetic counterparts in the West, cannot be considered separately from the tragic predicament of the rest of the Iranian nation. Insofar as the present leadership is concerned, the intellectuals — be they artists, writers, academics, journalists, lawyers, jurists, or even scholars of Islamic studies — are suspect and, in the final analysis, potential enemies of the state. From the day Ayatollah Khomeini returned to Teheran in February of 1979, members of the clerical establishment started a campaign to denigrate the role played by the Iranian intellectuals, and the secular opposition in general, in the revolutionary movement.

Later, when independent newspapers and other publications refused to follow the officially-prescribed line, they were closed down, their offices ransacked and their staffs assaulted and sometimes imprisoned. The same fate awaited publishing houses, bookstores, and other centers of cultural, intellectual, and artistic activity around the country. When university students and faculty began to exercise some of the rights they had won during the course of their long struggle through the revolution, the Ayatollah made the remarkable observation that ". . . during the Shah's reign, our universities had been turned into factories which took our innocent youths as raw material and turned out prostitutes and Communists at the other end." His disciples, including his first hand-picked president, Mr. Bani-Sadr, inspired by the Ayatollah's message, responded with decisiveness and vengeance. They mobilized hundreds of zealots from the ranks of the ever-present Party of God, attacked the universities, took over the buildings, and wounded or killed scores of students. Since these savage attacks, which took place over two years ago, all institutions of higher learning in Iran have remained closed pending the Islamicization of their curricula and until such time when all "undesirable" elements have been weeded out.

Under the Pahlavi regime the Iranian intellectuals were involved in a struggle against censorship and government control of the arts, against official harassment and intimidation, and for their rights of free assembly and organization. In that struggle, they received considerable support from many individuals, groups, and organizations around the world committed to such democratic rights. Today Iranian intellectuals are struggling for their survival: survival as writers, poets, artists, filmmakers and the like, survival as a community, but also *survival in the literal sense*. The government's attitude toward the intellectual community is unmistakably clear. Unless writers or artists follow the officially-prescribed line and periodically and publicly profess their devotion to the regime and the holy principles for which it stands, and unless their lifestyle is in accordance with the rules set down for all true believers in the theocratic state, they are declared counter-revolutionaries and are harassed or imprisoned, or they could receive even worse treatment at the hands of the Imam's goon squads.

The general policy, then, is one of liquidation. Its ultimate objective is to stamp out every vestige of *tajaddod* (innovation), i.e., to rid the nation of all those whose minds have been contaminated by foreign, non-Islamic ideas. It is a policy which is attempting to make a *maktabi*, i.e., a strict follower of the Imam's line, out of each and every living soul in the country.

As was the case under the Shah, the plight of the Iranian intellectuals and artists is inextricably bound with the fate of the rest of Iranian society. So is their opposition to the regime and their struggle for freedom of expression and basic human rights. Their perilous situation and struggle, which is an integral part of the movement against repression and religious despotism in Iran today, deserves more sympathy and support from the concerned international community than it has received to date.

Sheila Tanksley

The Prolonged Wakefulness

So this is what the bleak-eyed people speak of;
The moonlit maelstrom beneath flailed sheets
The pillow of stones.
How readily the day resurrects and repeats
Only its luminous trivialities.

Growling satyr, I lurch toward the fetching sleep
nymphs
Aglow with the fleece of their tallied sheep
And am eluded.
Scattered throughout their abyss of thickets
They taunt and yawn and deny me sleep.

The night crackles and rustles like crumpled carbon
Flowering from its bulbous wad.
Flesh wrestles spirit with its stamina rare
Outside, black window squares everywhere
Brandish the talent of the enviable.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

A BIOGRAPHY THAT SMIRKS & SIMPERS

Eric Gill in the flesh

MAUREEN MULLARKEY

MEMORIALS are better served by banquets than by books. Publishers know this. So they flash a pretty package like Malcolm Yorke's *Eric Gill: Man of Flesh and Spirit*, with promise of raciness (ah, the flesh of that subtitle!) as a come-on to a dull event.

The ploy works. *Eric Gill* (Universe Books, $25., 304 pp.) is already on the shelves of museum bookstores. The audience is gathering, egged on by the jacket: Gill's 1976 wood engraving of a faceless, soft-core Eve straddling a serpent with, yes, a smile on its phallic face. Goaded by a full chapter devoted to Gill's erotic preoccupations and a G-string of such items as the size of the genitals of his carved Christ figures ("uncommonly well hung"), readers labor to the end pretending this is art history. The real stuff.

Published to coincide with the centenary of Gill's birth, this latest look at the once well-known British sculptor, polemicist, and typeface designer is aimed at a certain category of oglers, the ones with sensibility. The audience in mind is neither the serious student of Gill, of the English Catholic Revival, of the Arts and Crafts Movement nor of nineteenth-century social philosophy. It is those closetsful of culture-conscious Peeping Toms who insist that their field glasses are for aesthetic inquiries only ("This is intended primarily as an art book," states Professor Yorke) and that, no, this doesn't do a thing for them. Not one bit. Art is all.

Gill was enough of a voyeur and just enough of a parody of the Natural Man to be parodied himself in a book that is part chronicle, part encomium, part locker-room talk for the carriage trade. Uncomfortable with the exercise of discernment, the professor is quick to sit back and put his feet up on what he quaintly calls "the urgency of Gill's inquisitiveness:"

> This inquisitiveness, a kind of erotic kleptomania, led him to collect and copy erotic photographs, accumulate an erotic library, study and draw his own and others' genitals, erect a mirror in the studio to watch his illicit love-making, and to watch and draw lovers in Hyde Park. He liked to record in his diary the matings of the various farm animals.

It's not that the decencies have not been observed. The plain brown wrapper of facts, after all, is intact. The basic data, culled obediently from the many previous biographies of Gill (*all* by relatives or personal friends of Gill and usually fellow-Catholics as well), are re-assembled here in an orderly way, like a course outline. There is a chapter for Gill's notions about clothes and women ("Women should dress decorously at all times in keeping with their God-given roles as mothers, nurses, servants or nuns. . . . Women are cheap and must advertise. For vanity in the male is a virtue, but in the female vicious — a sign of degradation, a proof of departure from the divine plan, the fruit of irreligion and sexual abnormality."). There is a chapter for his philosophy of art ("To hell with culture as a thing added like a sauce to otherwise unpalatable stale fish"), one for his drawings, his lettering, and so on. There is even some straightforwardly useful information and sufficient illustrations to give the flavor of Gill's talent and limitations.

It's just that the book is thoroughly without intuition. There is not an idea in it, not an inkling of either historical or psychological insight. Worse, the book smirks and plays peek-a-boo when it ought to know better. Yorke seems to be banking on the assumption that his intended readership will be too busy at its solitary vice to notice.

THE YOUNG GILL studied masonry at a technical school where Edward Johnson, a gifted pioneer in the nineteenth-century revival of hand lettering, taught calligraphy. Classes with Johnson instilled a lifelong love of the architecture of letters that provided Gill with the basis for a career. Established as a master mason in 1904, Gill made his living as a carver of tombstone inscriptions until meeting sculptor Jacob Epstein in 1910. Epstein encouraged Gill's turn toward figure work and collaborated with him on a scheme for the construction of a "twentieth century Stonehenge." While the plan went no further than negotiation for a site, Epstein provided Gill with entrée to the British avant-garde which Gill came to dominate between the two world wars.

His reputation as a sculptor was launched in 1914 with the carving of the Stations of the Cross in bas-relief for Westminster Cathedral. In 1931 he won the commission for the relief "Prospero and Ariel" which stands over the main entrance of the BBC in London. In 1935 the British government asked him to provide the three bas-reliefs in the lobby of the council hall of the Palace of Nations, Geneva. As the hall was Britain's contribution to the League of Nations, Gill's Creation Panel

MAUREEN MULLARKEY *is a New York painter who writes on art for* Commonweal.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

can be considered one of the most prestigious commissions of his generation.

Gill earned international attention as a wood engraver and book designer for his submissions to the celebrated Golden Cockerel Press. Drawn to wood engraving "for the sake of lettering," Gill also founded his own press in 1915. This allowed him to use engraving for evangelical purposes, to illustrate and propagate the socialistic religiosity that earmarked the beginnings of Modernism at the time the Bauhaus was created. An ardent Fabian before his conversion to Catholicism, Gill spent his professional life grafting the style of the church militant onto the reformatory aims of the equally militant Arts and Crafts Movement.

Gill's reputation did not survive his death in 1940. Of the pre-war British avant-garde only Epstein is still known and exhibited. The others, Gill among them, were eclipsed at home by the younger Henry Moore and Barbara Hepworth and on the continent by Minne, Lehmbruck, Barlach, Maillol, and such carvers as Brancusi, Arp, and Modigliani. By now, Gill is known primarily to connoisseurs of rare books and typefaces. His woodcuts are rarely reproduced. The figure for which he was most famous, the Hoptonstone torso "Mankind," is against the wall of a basement storeroom of the Tate Gallery in London.

Yorke's attempt to "redress such neglect" would have been better put toward understanding it. But understanding is secondary to commemorative ambition and, so, whatever meaning Gill holds for the present is allowed to go up in great gusts of incense. Gill is presented as another Man for All Seasons, inflated into a Prometheus Bound by the twin cords of religious conviction and sexual drive. Yorke refuses to see Gill as the typical Englishman and latter-day Victorian — coxcomb, actually — that he was. Yet it is precisely as a man of a particular time, place, and social milieu — with its specific postures, prejudices, and sense of trespass — that Gill is interesting.

GILL TYPIFIED the aggressive, self-conscious elevation of taste that constituted nineteenth-century England's cultural Reformation. Gill was every inch the dandy, a self-created *objet d' art* who invented himself through his costume and his attitudes. His own Pygmalion, the dandy was part of the spirit of the times. Artists and poets were high on Beau Brummell whose vanity, insolence, and panache titillated London in the early decades of the century. By Gill's time the myth of Brummell had made its way across the Channel where it acquired a tradition and a literature. Baudelaire had devoted an entire section of the *Painter of Modern Life* in praise of the dandy who had the "pleasure of astonishing and the proud sensation of never being astonished." Popular books of the period refer to the dandy as a man superior to the visible world, indifferent to its values, a seer. The dandy, in his flamboyant antagonism to bourgeois values, distinguished himself from the philistine crowds and set the stage for the notion of the avant-garde.

An inheritor of *dandyisme,* Gill adapted its postures to the extravagances of the convert. His living arrangements signified his disdainful withdrawal from the Babylon of contemporary life. Together with his Griselda-like wife Mary ("a never-failing source of forgiveness for his many infidelities"), Gill formed a small, self-sufficient rural community with spiritual and reformist ambitions — an English Catholic Brook Farm. Gill termed it "primarily a religious fraternity for those who make things with their hands." The primitive farm conditions provided the women with ample opportunity to fulfill their ordained service roles while the men secured themselves a place among the communion of saints with readings from the Martyrologium before meals, the various Epistles and Gospel of the day, much splashing of holy water and high purpose:

> Visitors to the community commented on how unselfishly the women drudged to support the men's artistic, intellectual and spiritual lives whilst being excluded from the central decision-making structure of the Guild.

Skeptical locals called Gill "The Married Monk." Indeed, his sartorial affectation took the form of quasi-monastic drag: a simple belted smock ("The Christian norm") that came only to his shins. He despised trousers on the grounds that they pushed "man's proudest ornament" over to one side "like an afterthought." He substituted loose scarlet silk drawers which he often left off altogether — as when working overhead on the scaffold for his BBC carvings — or hung nearby. A beret ("a tribute to the dignity of the human head"), scarlet socks, boots ("a tribute to the foot") or something akin to toe shoes completed the costume. On occasion he added garters and did himself up, in the phrase of one observer, "like Malvolio."

It goes against Yorke's grain, susceptible as he is to the mystique of the Artist-as-Proletarian-Bohemian-Hero, to admit that the pleasures of snobbery never change. Gill chose his smocks with the same self-congratulation as an Oxonian laying out his tweeds or Oscar Wilde pressing his velvet suit. Yet Yorke accepts Gill's get-up as testimony to the "humility of the artisan."

The dandy's authority derived from his power to intimidate through the sheer presumption of his intentions. Intimidation came easily to Gill ("a natural leader" Yorke calls him) and presumption he had on an epic scale. He used it to establish the patriarchy that constituted his home life and to cement his reputation. In a letter to Desmond Chute, Gill's closest friend as well as his assistant, he writes: "I would like you to call me Master. It gives me great satisfaction. But what am I to call *you*?" The fact that Chute was fully his equal, even his superior, as a draftsman, makes Gill's remark all the more

Man is matter and spirit,
both real and both good.

abcdefghijklmnopqrstuvwxyz

ABCDEFGHIJKLMNOPQRSTUVWXYZ

Artists are no more immoral than stockbrokers.

One of the typefaces designed by Eric Gill, reprinted from the November 1982 issue of The Chesterton Review, *which is devoted to articles on Gill.*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

telling. (Yorke interprets it solely as evidence of Gill's love of "orderly relationships.").

As the literature of the time makes plain, the dandy rules more by his airs than by his works. A prototype of the modern artist, the dandy was a deliberately synthetic personality, a cultural configuration, a style. Style requires constant reinforcement to maintain its effect. Without the systematic application of pressure, prestige based largely on manners is apt to lift and waft off like a morning haze. The precipitous decline in Gill's reputation in the years immediately after his death owes in good measure to the simple truth that the dead can no longer oversee their own image. By mistaking the pose for the man, Yorke has mistaken art for life.

YORKE DOES NOT extend himself trying to resuscitate Gill's fame as a sculptor per se, though he clearly wishes he could. He calls Gill "a throwback only as far as the nineteenth-century Victorian sculptor with his mildly sexy nymphs" and at the same time compares him to the anonymous carver-masons of medieval England. He concedes, though with his grudges showing, that Gill "adds nothing to the arcane language of modern sculpture" and that he is "demonstrably less important in the history of sculpture than he is in those of type-designing or wood-engraving." Instead, he tries to revive interest in Gill as a sculptor of religious works:

> His best work is done in the service of an idea which has nothing to do with a programme of aesthetics but which is passionately held — his religious beliefs . . . He did his best to re-establish a tradition of ecclesiastical sculpture and sculpture for use, and in this where are his rivals let alone his equals?

That ecclesiastical sculpture is subject to the same standards of judgment as any other work seems lost on Yorke. An admittedly minor sculptor cannot be considered a major *religious* sculptor except insofar as religious sculpture is a subspecies — like women's art — operating under a handicap and evaluated accordingly. Piety is no stay against banality. On the contrary, it is likely to generate it.

Yorke avoids discussion by ignoring those many instances over the last one hundred years when the demands of art were diminished at just that juncture where issues of faith become involved or when, conversely, superior works of religious art were produced outside the circle of faith. The famous church of Notre-Dame-de-Toute-Grâce, in Assy, France, comes straight to mind. The Roman Catholic Rouault's commissioned saints in Assy are less resonant, less profound than any of his prostitutes, clowns, and judges. The power of Assy is in its array of significant commissions from artists estranged from religious orthodoxy— Fernand Léger, Jacques Lipshitz, Marc Chagall, Henri Matisse, Georges Braque, Pierre Bonnard, the Marxist Jean Lurgat, the atheist Germain Richier who created Assy's bronze crucifix. This would have provided a context for a useful investigation of Gill as a religious artist. But Yorke is careful to by-pass argument.

His avoidance mechanisms get in the way whenever it becomes necessary to exercise critical imagination, make distinctions, weigh inferences, risk conclusions. Yorke begs off from any responsibility to bat the ball around by steering clear of "those specialist topics about which I am unqualified to speak." A great deal comes under this category. Consequently, he sets out to prove Gill's "continuing relevance to modern society and modern art" by ignoring those aspects of Gill that are clearly dated and by refusing to distinguish between what counts and what doesn't.

GILL WROTE voluminously on the relationship of religion to workmen and to art. He borrowed from papal doctrine and the theories of Coomaraswamy and leaned heavily on the ideas of John Ruskin, William Morris, John Henry Newman, and the luminaries of the Oxford Movement. Not an original thinker, Gill was nonetheless a successful popularizer, the Tom Paine of the revolution in social and artistic thought that occurred in the wake of the Industrial Revolution. This aspect of Gill might have provided Yorke with fruitful avenues for inquiry but Yorke is content merely to record:

> I have refrained from imposing my own judgments on Gill's ideas even when I have found them wrong or downright absurd, partly because it would need several volumes to do so, but mainly because I believe the reader will be provoked by what he reads into his own reactions and replies.

The book's gift for provocation, however, is fully inadvertent. Any reader doing more than looking at the pictures is going to be irked by having to plod through Gill's opinions on just about everything ("He approved of skyscrapers, aircraft hangars and the Aswan Dam."), only to be told at the end — in a stab at objectivity? — that Epstein dismissed all of his writings as "doggerel" and that Gill's friend G.K. Chesterton held a similar view.

No attempt is made to place the crudity and virulence of Gill's contempt for women within a larger cultural context. No mention is made of the bastardized Darwinianism of the time that produced tract after tract "proving" women to be a lesser breed, ill-equipped for the jungle struggle of survival. Yorke simply blinks at Gill's misogyny, tells us that Gill considered women suitable factory workers and then concocts a sentence like this:

> Gill took the trouble to read *Mein Kampf* and found something in it to admire, such as Hitler's rejection of contraception as "unworthy of Germans," and also his view that "land" and "craft" were "man-making" and factories "man-killing," fit only for inferior peoples.

At this point in the book there is no longer any doubt that Yorke is having trouble managing his buttons. He has no ear for cant, no eye at all for gall and wormwood.

The tone is all wrong. GEE WHIZ, WHAT A GUY! lights up the margins in neon. The book simpers more than a beachboy on the make. Yorke, a sculptor himself, responds to the tolerances of the Old Boy network like a dog to a whistle. He scampers back and forth from one unlikable aspect of Gill to the next, oblivious to the ground underfoot and barking approval all the way. A chronic philanderer, Gill emerges from Yorke's anecdotes as Good St. Gill, enlightened *pater familias*, and heroic warrior against Victorian prudery:

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Frequent brief separations, plus Mary's pregnancies, miscarriages and illnesses meant that the highly virile and attractive Gill was exposed to temptations he could rarely resist . . . His strong sexuality is one of the two great forces which . . . make Gill the unique artist that he is. Gill rightly saw that all freedoms are inter-connected, so sexual, political and artistic freedoms are inextricably linked.

Such statements are, in effect, Yorke's apology for the fact that Gill is less interesting as an artist than as a naughty fellow. Besides, it is evident from Gill's views on divorce ("a phantasy of disordered imagination"), homosexuality ("the ultimate disrespect to the human body and to human love"), contraception, masturbation, and female sexuality ("much more reprehensible than male") that this self-styled champion of "the exuberance of human nature" was no such thing. It was never sexual freedom that he celebrated, simply his own erections. Underneath all the ballyhoo about "Christian sensuality," this apostle of the flesh harbored a barracks sensibility that had a souring effect on his art. His portrayals of the female nude, with their stilted combination of classical idealization and center-fold explicitness (catch that ring of dots around Eve's nipple!), are often closer to the pin-up than Yorke has the wit to admit:

It is just one more contradictory aspect of this complex man that this patronising view of woman as a rather dim, inferior Jill-of-all-trades finds no place at all in his art, for there she is exotic, idealized and Gill is obeisant before her.

GEE WHIZ, WHAT A GUY! It's a bit of a nuisance to have to work one's way through an entire book just for the sexy parts. As Wilfrid Sheed put it in an old essay *Dirty Business*: "It would be nice if mankind's need for pornography could somehow be met without commandeering whole art forms like this."

Screen

LITTLE BOY LOST

HARD QUESTIONS, EASY ANSWERS

STANLEY JAFFE'S *Without a Trace* made me mad, partly because it is, up to a point, a sensitive movie. It is based on the story of a little boy named Etan Patz, who left for school one morning and vanished "without a trace." In the

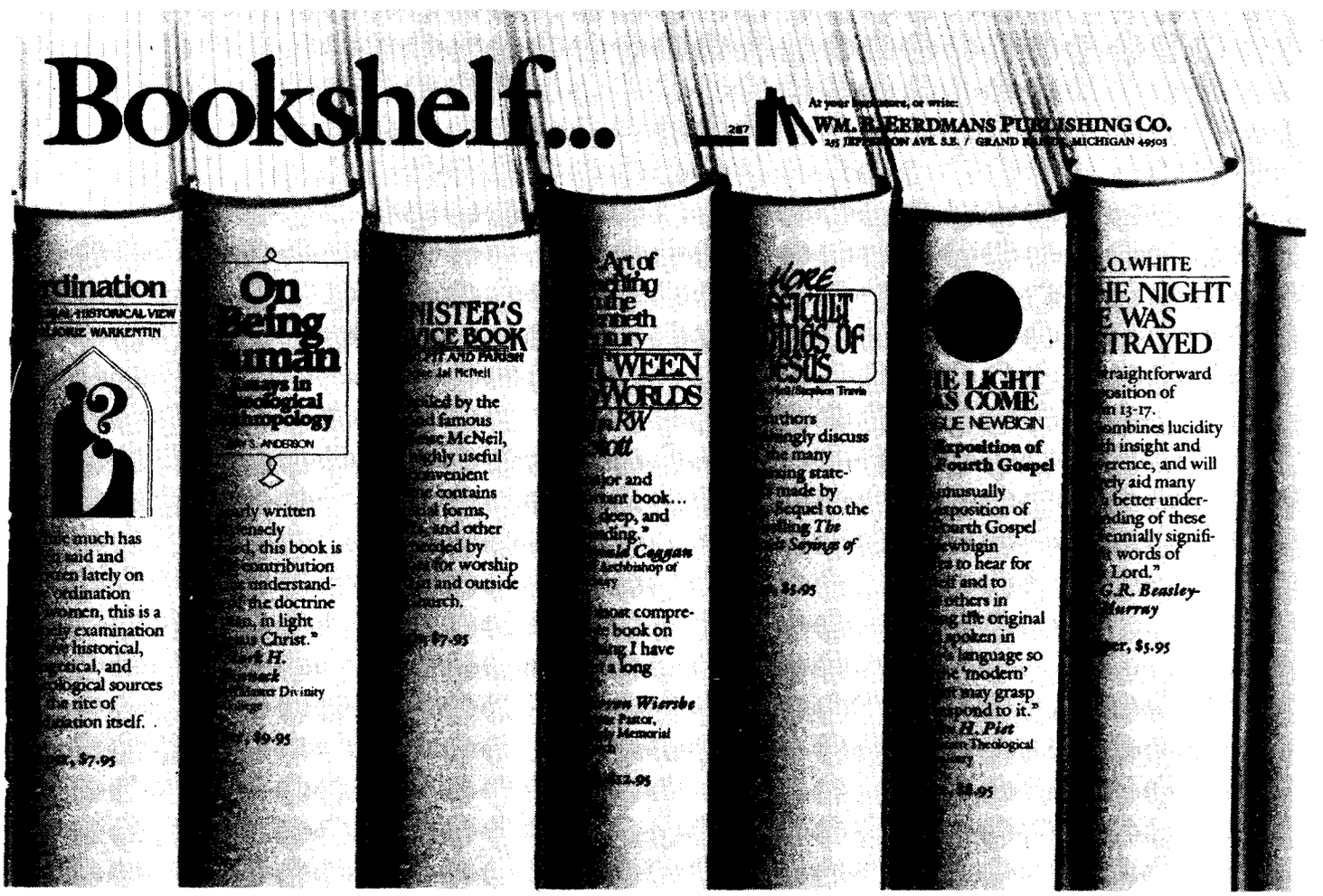
LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

movie, he is Alex Selky (Daniel Bryan Corkill). His mother Susan (Kate Nelligan) awakens him with a question: "Why is there a dog sleeping on your bed?" To which Alex replies groggily, "He thinks he's my brother." Alex is, like other boys, hard to keep moving in the morning. He drops his p.j.s where he stands, forgets to finish dressing because he starts playing with his "Merlin," feeds the egg he doesn't want to the dog. Susan catches him at this last, but can't get angry with him. She packs him off to school — a short walk from their Brooklyn Heights brownstone — and goes into the city to teach her courses at Columbia. In the afternoon, she returns as usual. She makes herself a cup of tea and reads the *Times*. Then it begins — the waiting, the anxiety, the terrible not knowing.

Susan is an impressive woman. She's lucid, tough-minded, determined to get her son back. At first Detective Menetti (Judd Hirsch) doesn't trust her. He is condescending when she tells him that her estranged husband Graham (David Dukes) is not behind their son's abduction. Menetti quotes the statistics on how many fathers try to settle custody fights or get even with the ex-wives this way. "I know how you feel," he says in a patronizing tone at one point. "You don't know," she tells him levelly. "If you felt what I do, you'd be screaming." She's right, and we and Menetti both realize at the same time how unbearable her situation is, how remarkably she's behaving in it.

She has so much insight and self-control, in fact, that we are relieved by those rare instances when she loses some of it. After she accuses Graham of having been a neglectful husband and father, she explains to a friend (Stockard Channing) what made her say such hurtful things to him. She even takes a lot of the blame for the screwing around he did that led to the break-up of their marriage. But I was glad to see her blow her stack at him, whether she was being unfair or not. It's not that her usual calmness seems to lack human feeling. On the contrary, it's *too* humane. There is such magnanimity and forbearance in it. I felt a release, too, when she finally seeks some privacy in the bathtub and cries her eyes out. She stifles her sobs so no one will hear them, the house being full of cops; and when she emerges from the bathroom, she can't even make it back to her own room without running into one of them. Aggravation at having them underfoot flashes in her face, and again I felt better for her.

During a lecture at Columbia that first day, before she knows Alex is missing, Susan tells her students about a benediction she once heard Robert Frost give: "Forgive me God the little jokes I play on Thee,/and I'll forgive the great big one Thou play'st on me." It is the little jokes, not the great big one,



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

for which Stanley Jaffe shows a surprising feel as the producer-director of *Without a Trace*. I mean moments like that brief display of annoyance in the hall as Susan leaves the bathroom. The film begins by dwelling on the daily routine of Susan and Alex, and after the shock of his disappearance, the sheer entropy of life pulls it back into a routine again. Searching for Alex becomes a way of life now, with cops traipsing in and out, false leads to follow and then, regretfully, abandon, lots of concerned friends to go through it all with you over and over.

The touches of genuine poignancy this movie has are in this routine. No amount of hysterical emotion could be as wrenching as seeing how attendance dwindles at meetings of the volunteers helping with the search. The best scene is one where Menetti, six weeks after Alex disappears, finally has the special phone lines taken out of Susan's house and re-assigns the cops manning them to other, more recent cases. Throughout this dismantling, Susan sits at the piano trying to pick out a piece she doesn't know very well yet. She is having to learn to play a new tune. It's her finest moment.

The novel on which this movie is based is a sincere effort to portray how a woman would behave under such circumstances. Beth Gutcheon, the author of both it and the script for the movie, is a friend of Etan Patz's mother and had her consent to write the book. Yet Gutcheon couldn't resist certain stylistic touches that are typical of *policier* fiction. With one of the cops who answers her first call concerning Alex, for instance, Susan makes small talk about what it must be like to work in Juvenile. "Oh, I'm not on Juvenile," the cop says. "I'm on homicide." With this line, the chapter ends,leaving us with a little *frisson* of the sort in which mystery stories and thrillers specialize. Such chills may be fun in the type of fiction where all human relationships are cynical and everyone has ulterior motives. But in a novel dealing with the most sentimental human relationship there is, one about the defenselessness of a mother where her child is concerned, crime-story melodrama seems to me a cheap shot at both the characters and the reader. It is the author who is being cynical now.

To Jaffe's credit, he eliminates some of these touches from his movie. But he goes along with the larger, equally dishonest games being played by Gutcheon's plot as a whole. At last there is a break in the case. A close friend, someone who has been in and out of the house throughout the search, turns out to be a homosexual with a long history of sadism. Bloody underwear of Alex's is found in his pocket the day he's arrested for a crime against another minor. Yet Susan somehow knows he's not the culprit. In doing so, she becomes almost too lucid and rational. She is such a steadfast, instinctive heroine that she is suddenly too good to be true. Nor is it only her character that has gone hollow. It is the entire situation. The friend is, as she claims, not the guilty party. But once the sort of twist he represents has been manufactured for the story, we know that others, more insidious, will follow. It is not long until the case ends amidst a dozen wailing police sirens.

What bothers me is not only the fact that the story of Etan Patz has never ended the way the movie does. It's that the movie should put Susan in a desperate situation, and then resolve it with serendipity. If we take that situation seriously in the first part of the film, we can't go away feeling good, as we're supposed to, at the end. *Without a Trace* asks us to ponder unanswerable questions, and then it gives us easy answers to them. All those sirens in the final scene are only trying to drown the questions out.

COLIN L. WESTERBECK, JR.

SOME CENTRAL & LASTING RELIGIOUS PROBLEMS

Making sleepwalkers of us all

JOHN GARVEY

SEVERAL YEARS AGO I edited a book about religious cults (*All Our Sons and Daughters*, Templegate, 1977) and in the process I did a lot of reading about the subject, which interested me for personal reasons. In the middle-sized Midwestern town where I live I had encountered not only Moonie and Krishna missionaries — they're everywhere — but also knew of one marriage which had been broken up by the husband's conversion to a narrow form of Hinduism. I knew a former Catholic who joined a theosophically inclined order (they talked a lot about "perfect masters" and "hidden traditions" which they believed they had tapped into), a Jew who joined a fundamentalist Christian church, a young journalist who had for awhile been associated seriously with a group which worshipped Christ and Satan both, and I had been asked by the new wife of a friend if I believed in the Third Eye.

Not long before all this I had spoken with two remarkable men. One was a brilliant, not particularly religious scholar who was fascinated with the way in which young people from deeply traditional backgrounds found it increasingly easy to leave behind the religions of their parents, grandparents, and great-grandparents for new religions or, more commonly, no religion at all. It might be because secularization had removed the pressure to be religious in order to be respectable. The best reason for being Catholic, or Anglican, or Jewish was never simply the fact that your parents were. But it might also, he felt, be an important evolutionary change: perhaps for some reason it might be necessary now to be involved with ideas which

JOHN GARVEY *is a columnist for* Commonweal. *His books include* Saints for Confused Times *(Thomas More Press).*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

have nothing to do with ideas your parents found necessary; it might be necessary (in view of whatever it is that will happen next to the human race) to carry such allegiances lightly. This was not an appealing notion, but it certainly was an interesting one, even though it does involve a questionable notion of what evolution does.

The other man was an Orthodox monk who conveyed a sense of what it means to be a Christian which seemed to me then and still seems to me more on target, more true, than anything I have encountered in my life. He was someone in whose presence (and it was simply that, his presence, more than anything he said or did) my own life was thrown into relief and seen for the sloppy and unfocused thing it is. And this experience was not only not discouraging; it gave hope. For the first time I had a sense of what it could mean really to be a Christian. At the same time I wondered about the distance between what is preached, celebrated, and lived in most Christian congregations, and what I met in that man. (The distance was about the same as the distance between myself and the Gospel — seeing a problem is not necessarily the same thing as solving it.)

What is preached in most churches is a pallid morality which for the most part could cause controversy only among those who were trying actively to be indecent. This is combined with reassurances that God loves us and that we ought to pray. But little is communicated of the depths of tradition, the actual ways in which one should set about learning to pray, learning the radical obedience to the will of God which is the heart of the Gospel. There is almost nothing heard about the Christ who might unsettle and challenge us at levels that are much deeper than morality. What the Gospel speaks about is clearly the transformation of the whole human being; but there is almost no sense of this to be found in the ordinary religious congregation. This is hardly news: one French cynic said that Jesus came to reveal the Kingdom of God, but all that came of it was the Catholic church. And Kierkegaard said that the confession of Christianity had to begin with the confession that we are not Christians. But it is precisely this deadness, this willingness simply to be an institution, which people reject when they reject institutional religion.

In preparing *All Our Sons and Daughters* I came across the work of Jacob Needleman. His *The New Religions* was by far the best of the books written on the theme. It was free from the hysteria, shallow thinking, and exaggeration that accompanied most other treatments of the new religions. Needleman, a professor of philosophy at San Francisco State University and director of the Center for the Study of New Religions at Berkeley's Graduate Theological Union, saw the interest in new religions as reflections of a more profound religious crisis. We have forgotten what religion is for. "It is as though millions of people suffering from a painful disease were to gather together to hear someone read a text book of medical treatment in which the means necessary to cure their disease were carefully spelled out. It is as though they were all to take great comfort in that book and in what they heard, going through their lives knowing that their disease could be cured, quoting passages to their friends, preaching the wonders of this great book, and returning to their congregation from time to time to hear more of the inspiring diagnosis and treatment read to them. Meanwhile, of course, the disease worsens and they eventually die of it, smiling in grateful hope as on their deathbed someone reads to them yet another passage from the text. Perhaps for some a troubling thought crosses their minds as their eyes close for the last time: . . . "Haven't I forgotten actually to undergo treatment?"

Needleman's point, here and in other writings, is not only that there is an obvious difference between the human (and divine) possibilities suggested by the great religious traditions, and the actual lives of people who claim to believe in them; that much has been said time and time again. The problem is more subtle and more dangerous. What is best and highest in religion can be used to insulate us from the very transformation which those traditons call for. Ego can convert absolutely anything to its own uses, including morality, prayer, and meditation; it can shore up its defenses with the best material we give it, and make it impossible for the words of Jesus or the prophets to penetrate our hearts. It can fool us into thinking that we have given ourselves over to God, that we are at least in the process of "losing ourselves in order to find ourselves," when it is in fact leading us into more subtle levels of ego-involvement. Only the most careful attention and good spiritual guidance can help us through some of this, and that is precisely what people do not find in most churches or synagogues.

Jacob Needleman's books raise important questions and are sure to be disturbing to anyone who has landed in one of many camps which dot the religious landscape. Conservative traditionalists will find him uncomfortable reading; he is, for instance, among those critics of institutional religion who believe that the Constantinian acceptance of Christianity has created major problems where the transmission of Christianity is concerned. And people who are involved in efforts to make religion relevant to social or psychological problems will be bothered by Needleman's insistence that a concern for relevance misses the point completely. Religious understanding runs the risk of being seduced by the secularism which it ought to challenge. When it attempts to be relevant it may find itself accepting the very assumptions it ought to question.

In *The Heart of Philosophy* (Knopf, $14,95) Needleman deals at length with an idea which is recurrent in his writing. Great ideas — those we meet in Plato, for example — have the power to stop us in our tracks. A great question can bring us to a halt and force us to question everything we have previously thought sure and settled. True philosophy is a matter of life and death. Needleman suggests that the wish for truth is "the only really non-egoistic impulse accessible to most modern people." Ideas alone, he says, "change nothing essential in a man. Yet the wish for truth does change us, if only for an instant." True consciousness "is born in the confrontation between great reality and our present false condition."

In *Consciousness and Tradition* (Crossroad, $14.95) Needleman offers a

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

series of essays which in some cases blossomed into later books. All are worth reading. "Why Philosophy is Easy" (a wonderfully ironic title) introduces concerns which are fleshed out in *The Heart of Philosophy*. *Consciousness and Tradition* also contains valuable and exciting essays on medicine and healing as sacred functions, magic and religion, cultural and technological change, and the need for spiritual guidance.

Some of the concerns here found their way into a book which is likely to be of interest to many *Commonweal* readers. *Lost Christianity* (Bantam, $3.50) is concerned with the idea that Christianity is about human transformation, but currently does not seem to know what it is for, or do what it is meant to do. Needleman believes that it is not enough for us to court mystical experience or to look for a profoundly moving emotional confirmation of our beliefs — this can in fact get in the way of transformation. He quotes from his interview with Metropolitan Anthony Bloom, an Orthodox bishop and author of several excellent books about prayer: "The problem of these new religions is just that they do give results. But not necessarily in a religious sense. People are going to these new religions for emotions, for experiences, not for reality. An experience always seems real, even if what you experience is illusory in nature." And this is, of course, true not only of the new religions. Needleman is good on what's wrong with those Christians, whether monastic or charismatic, who offer surefire methods of prayer and contemplation.

Lost Christianity is a hard book to characterize easily. Its structure allows Needleman to be by turns very personal, academic and detached, critical, and (in the character of Father Sylvan, who takes up a good deal of the book) allusive and somewhat allegorical.

I don't agree with all of Jacob Needleman's emphases or assumptions. It seems to me, for instance, that in his writing the divine is seen too often as a force or hierarchy of forces to be climbed, as if the spiritual help we are given were directly proportionate to our current understanding, or were a result of effort. The sense of God as personal, as someone who from His side can break through our illusions, is not here. Perhaps for this reason there is too much fascination with spiritual method. But given Needleman's proper concerns that is probably inevitable, and he clearly does not believe that it all comes down to method. On the evidence of these books it would appear that Needleman is an adherent of no one religious way. He has plainly been influenced by the thought and work of Gurdjieff and his followers, a work which involves intensive self-examination.

But what Needleman has done, as no other recent writer has, is to locate some central and lasting religious problems, ones which have far deeper significance than our concerns with religious observance or social morality. People who are members of any religious tradition must understand that ego can and will convert absolutely anything to its own uses, a phenomenon which has social as well as personal resonances. It keeps not only individuals but whole societies imprisoned and makes sleepwalkers of us all. This phenomenon is what lies behind the paradox that one and the same religious tradition can offer us, during the same period of time, a St. Francis of Assisi, and murderous crusades.

We would be naive to think that this problem has disappeared with the advent of secularism. It is much more likely to take forms so new we will not notice them until it is too late. But it is not only to prevent evil that we should seek the deepest roots of the wisdom of our tradition. We should do this because we are asked to lose everything in order to gain everything; we are told that we must die in order to live. We are meant to become the kind of being who can look upon the face of God and live. The implications of our tradition are only hinted at in the churches. "Not even God," Needleman's Father Sylvan says, "can help a man who has no attention."

Religious Book Week: CRITICS' CHOICES

Lawrence S. Cunningham

TEACHING RELIGION and culture (as our departmental flyer rather grandiosely puts it) encourages me to read in a rather undisciplined manner while justifying such excess under the rubric of research. In the last year I have read a number of uncommonly good books, three of which merit special mention since they give us greater insight into some very significant women who lived close to the great issues of our age while, with wildly different religious sensibilities, attempting to make sense of them.

George Abbott White's collection of essays *Simone Weil: Interpretations of a Life* (The University of Massachusetts Press, $18., 207 pp.) is an effective antidote to the more egregious nonsense written about Weil by both her critics and her admirers. White's own essay (and the one by Staughton Lynd) makes a convincing case for understanding Weil as a social critic in the prophetic tradition of George Orwell and Ignazio Silone. Their emphasis on Weil as a social thinker was a deliberate corrective to those studies which focus solely on her mysticism, her tortured relationship to Catholicism, or her personal eccentricities. Weil was an emotional mess after the same fashion as Kierkegaard and Pascal but should be numbered in their high company not because of her quirks but because of the quality of her moral and spiritual witness.

Reviewers have not been uniformly

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

kind to William D. Miller's *Dorothy Day: A Biography* (Harper and Row, $18.95, 527 pp.). It may well be that there is another book to be written on Day as Catholic activist, thinker, and writer but Miller's account of her early life and connections with the New York literary scene is very fine stuff indeed. I also appreciate his willingness to give us a Dorothy Day warts and all. Hagiography would have ill served the memory of a very tough-minded saint for our times.

My favorite biography of the year (in a year that saw some exemplary biographies published) was Elizabeth Young-Breuhl's *Hannah Arendt: For Love of the World* (Yale, $25.00, 563 pp.). The research was impressive, her story line straightforward, and her analysis of Arendt's thought and intellectual milieu lucid. Any person interested in the life of the mind should find Arendt an exemplar in her passion for study, her willingness to swim against the tides of intellectual fashion, her search for values, and her admirable faith that ideas count. Above all, readers will be impressed with what Alfred Kazin has called her "intellectual love of God" and her profoundly religious sense of gratitude for the gift of being. In a time, to borrow from David Tracy, when religion is the one subject about which intellectuals feel free to be ignorant, Arendt's life is a testimony to the fecundity of the Western intellectual tradition in all its depth. As an aside: Romano Guardini made a deep impression on Arendt in her youth. Will someone get his books back into print?

Albert C. Outler

THE FOUR BOOKS that survived the winnowing for this comment seemed as important for what they signify as for what they say. There is, for example, Seyyed Hossein Nasr's *Knowledge and the Sacred* (Crossroad, $19.50, 341 pp.). Its significance (besides being the first series of Gifford Lectures ever delivered by a Muslim) lies in its exciting re-presentation of the central tradition of Islamic mysticism. Nasr's critique of Western rationalism is trenchant; his rhetoric is unreined to the verge of obscurantism; his invocation of 'the tradition' (viz. high religion's claims to revealed truth) is unembarrassed. But his erudition, nobility of vision, and irenic spirit are impressive. This book marks a giant step forward in our still inchoate inter-religious dialogues.

The most substantial contribution in the quartet is Karl Rahner's *Concern for the Churches: Theological Investigation XX* (Crossroad, $12.95, 191 pp.). It signifies more than the splendid rounding off of a monumental series of essays and a preeminent career. What impressed me most is Rahner's interest in *ecclesial* Christianity, as bedrock for his (or any) speculative theology. Here, then, we find a strong sense of "tradition" linked within a lively ecumenical consciousness. Rahner's interpretations of Vatican II are illuminating even for those of us who were there; his courage for the Christian future is heart-lifting.

A more provocative book is Schubert M. Ogden's *The Point to Christology* (Harper & Row, $14.50, 191 pp.). Here we are once again in the sort of atmosphere that Lonergan and others have taught us to label the "historical consciousness" (sharply contrasted with the "classical consciousness" so evident in Nasr and still residual in Rahner.). Ogden's Christology is avowedly "revisionary," heavily dependent upon what "history" can tell us about Jesus and Christian origins. Chalcedon gets short shrift; and what remains of "tradition" is the Reformation stress on soteriology as an existential concern. It is an argumentative book, but richly worth arguing with, given the stakes at issue.

Eugene C. Bianchi's *Aging as a Spiritual Journey* (Crossroad, $17.50, 285 pp.) is significant chiefly for its theme. It is a useful word about a profound moral and psychological perplexity in "greying America": how to grow old with grace, faith, and dignity in an uncaring society, in which faith in "the life of the world to come" is withered. Bianchi has combined his own reflections on "the human life-cycle" with reports from twenty-two extensive case-histories of American religious leaders (Christian and Jewish) — all elderly and representative. The result is a lattice work of reflections and extracts from the case-histories. One of the crying needs in contemporary Christianity is a properly updated version of the grand old tradition of *ars moriendi*. Bianchi's book looks in that direction.

Lisa Sowle Cahill

CHRISTIAN (notably Catholic) ethics has acquired the not entirely undeserved reputation of preoccupation with personal ethics (especially sex) to the detriment of social justice. Recent years have seen a better turn, exemplified by the American Bishops' pastoral letter on war and peace. What sometimes goes unremarked is the substantial but underutilized Catholic tradition of reflection on the common good and reciprocal rights and duties (e.g., the social encyclicals). This year Georgetown University Press announced a new series of Studies in Ethics, inaugurated with the publication of two volumes produced by scholars at the Woodstock Theological Center in Washington, D.C. The Woodstock Center, sponsored by the Society of Jesus, is a nexus of innovative yet "conservative" (in the best sense) Catholic thought on the concrete meaning of rights, duties, and justice in our global but inequitable society. *Human Rights and Basic Needs in the Americas* ($8.95, 343 pp.), edited by Margaret E. Crahan, includes essays on political, military, and economic factors affecting rights in Latin America, and on U.S. policies. *Human Rights in the Americas: The Struggle for Consensus* ($8.95, 291 pp.), surveys liberal, Marxist, Protestant, and Catholic theories of rights, and suggests that the exaltation of civil liberties to which North Americans are prone is vacuous unless accompanied by the fulfillment of basic social and economic needs.

One of the most prolific of American Catholic ethicists, Charles E. Curran, has made two additions to his *corpus*. In *American Catholic Social Ethics: Twentieth Century Approaches* (University of Notre Dame Press, $21.95, 336 pp.) he shows us the indigenous plants which

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Catholic social thought produced in American soil: John A. Ryan, German-American Catholics, Paul Hanley Furfey and the Catholic Worker, John Courtney Murray, and the Catholic Peace movement of the 1960's and 70's. *Moral Theology: A Continuing Journey* (University of Notre Dame Press, $14.95, $6.95 paper, 252 pp.), furthers Curran's critique of classical natural law methodology. A more flexible method addresses practical questions: aging, in vitro fertilization, family planning, socialism, and abortion legislation.

Protestant ethicists such as James Gustafson (*Ethics from a Theocentric Perspective, Volume One: Theology and Ethics,* University of Chicago Press, $20., 345 pp.; *Volume Two* is forthcoming in 1984) and Stanley Hauerwas (his latest is *A Community of Character: Toward a Constructive Christian Social Ethics,* University of Notre Dame Press, $7.95, 298 pp.) urge that no anthropocentric and universalistic morality does full justice to the biblical picture of Jesus and his radical gospel of repentance and conversion. Ethicists such as Curran respond via a religious interpretation of the law of nature itself. Perhaps a more thoroughgoing revision is called for, however, if Catholic ethics is to be fully Christian, that is, to *begin* from the New Testament construals of the significance of Jesus. At least one Catholic biblical scholar, Pheme Perkins, makes available New Testament ethical resources. Her *Love Commands in the New Testament* (Paulist Press, $5.95, 130 pp.) highlights the importance of eschatology and shows that moral exhortations in the New Testament do not represent individualistic perfectionism, so much as a concern that Christians exemplify the new being to which the community is called.

John Shea

ANY SUGGESTED reading list should be upfront about the biases of the one suggesting. For me a religious/theological book is worth the time if it introduces me into a perspective I hadn't considered or develops an idea I know in a way I'd never dreamed or, just simply, strikes me as talking truly and compassionately about the mystery of existence. With that in mind:

Sebastian Moore's *The Inner Loneliness* (Crossroad, $9.95, 120 pp.) continues the meditation begun in *The Crucified Jesus Is No Stranger* and *The Fire and the Rose Are One*. This book is a splendid blend of critical theology and spiritual power. It resists summation but fundamentally it is about confronting and healing the deepest of human alienations. Forget Evelyn Wood when you pick this book up. The best way to enjoy it is: read and ruminate, read and ruminate.

Eugene Bianchi's *Aging as a Spiritual Journey* (Crossroad, $17.50, 285 pp.) has one quality that eludes most books that try to put together research on the life stages with a faith perspective. It is persuasive. It combines personal interviews which gives the "feel" for aging with social and psychological analysis which gives his perspective its needed breadth. As with Moore, halfway through this book you leave off looking at it from the outside and start wondering what you can find here that is going to help you.

Sallie McFague's *Metaphorical Theology* (Fortress, $11.95, 225 pp.) combines feminist concerns with the question of theological method. She emphasizes the role of the imagination and tries to chart a course for religious/theological discourse between irrelevance and idolatry. Her finest moment is the clarity she brings to the relationship between image, model, and concept. This is a fine work, as much for "decluttering" the area of faith and its expressions as for constructing a creative approach.

John Coleman is expert at putting together social analysis, theological reflection, and practical policy. His close-knit collection of essays, *An American Strategic Theology* (Paulist, $9.95, 296 pp.), does just this. The institutional church's stance on abortion and nuclear war are hot items which will continue to get hotter. What is often misunderstood is the theological understanding of church and society which informs these positions. Coleman's essays should be "must" reading for anyone who wants to enter the debate. They are substantive and critical appreciations of Christian social responsibility.

A final choice would be *Marrying Well: Possibilities in Christian Marriage Today* (Doubleday, $17.95, 481 pp.) by Evelyn and James Whitehead. This book is a comprehensive look at marriage which combines spirituality, social and psychological analysis, and common sense. A cry from all people involved in marriage and family ministries is: "Where are the critical resources?" Here is one which is readable and uses realistic examples.

Mary Jo Weaver

A Weave of Women, E.M. Broner (Bantam $3.50, 296 pp.)

Jesus as Mother: Studies in the Spirituality of the High Middle Ages, Caroline Walker Bynum (University of California Press, $28.50, 279 pp.).

Image-Breaking-Image-Building: A Handbook for Creative Worship with Women of Christian Tradition, Linda Clark, Marian Ronan and Eleanor Walker (Pilgrim $7.95, 144 pp.).

The Politics of Women's Spirituality: Essays on the Rise of Spiritual Power within the Feminist Movement, Charlene Spretnak, editor, (Doubleday, $12.95, 590 pp.)

ALL FOUR of these books are related to some aspect of feminist spirituality, to women's attempt to find a distinctive spiritual voice. They are quite different from one another: an astonishing novel, a scholarly monograph, a useful handbook and a political treatise. Yet, taken together, they give us a rich taste of a new brew. Feminist spirituality, like feminist anything else, is a creative response to frustrating and recalcitrant realities.

A Weave of Women is an extraordinary novel about a group of women in Israel, spellbinding in more than one sense of that word. The women, a disparate array of dreamers and activists, draw together to survive as celebrating women in the land of the fathers. Their tales and lives are woven together in a marvelous com-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

bination of the mythical and the ordinary. The women weave spells, create rituals, minister to one another and find a new religious voice with which to celebrate their identities.

Jesus as Mother is painstakingly researched and beautifully written. Bynum gives medieval texts a new reading, presents some important women's religious history and, most importantly, gives us a way to compare practices and values of monastic females and males. Chapter IV (Jesus as Mother) looks at twelfth-century Cistercian monks and their need for a nurturing role model; Chapter V (Women Mystics) examines the writing of thirteenth-century nuns at Helfta and their *non*-use of negative female stereotyping. Feminists will be particularly interested in the fact that "monks refer more frequently to the virgin Mary, while women concentrate especially on the infant or adolescent Christ." If that is so, can we still argue that women need female images of the deity?

Image-Breaking/Image Building grew out of a workshop at Grailville (Ohio) in 1978 intended to "generate alternative images of God and forms of worship." We get a good sense of the combination of anger and yearning that went into this workshop and we can reap the results of the collective energy of the participants. This book is diverse, sensitive, reverent, and extraordinarily useful: it contains exercises to enhance visual and verbal expression, spatial awareness and meditation; its resources — worship services, rituals, prayers, poems, rewritten canticles — are excellent, and the articles and bibliography which serve as the theoretical underpinnings are quite good. For those frustrated in their present situation and looking for creative alternatives within the tradition, I recommend this book.

The Politics of Women's Spirituality is a well-designed *apologia* for feminist spirituality edited by a partisan of the Goddess movement. Spretnak, committed to finding a post-patriarchal spirituality, invites us to a broad-based understanding of women's religion. The spirituality described here goes beyond the Goddess to a holistic conception of the universe; the essays connect the Goddess to new avenues of personal and political power. Spirituality, according to Spretnak, is a political force. In an age of cultural backlash, Spretnak calls on women to enter the second decade of feminism with their eyes open and their "politics of women's spirituality" straight.

Robert P. Imbelli

TWENTY YEARS after Vatican II, theology and church are embroiled in a long-postponed linguistic revolution. The language which dominated the dogmatic theology of pre-Vatican II vintage was notoriously rationalist and rigid, rendered all the more so by its virtual divorce from the nourishing and validating context of contemporary culture. The mutual impoverishment ensuing from this dissociation of religion and imagination, dogma and metaphor, idea and experience, forms a major motif of John Coulson's *Religion and Imagination* (Clarendon Press, $35, 193 pp.).

The book might have been entitled "Notes on Religion and Imagination," for it is tightly, at times epigrammatically written, in a style that demands careful consideration, yet yields tangible rewards. In brief the book argues Newman's case that poetic faith and religious belief conspire to form personality, while their divorce deforms persons and inhibits their full realization. Coulson elucidates Newman's grammar of religious belief and complements it with an analysis of T.S. Eliot's poetics of faith, showing that "Eliot's poetry exemplifies what Newman's theology explains; and if Newman's is the grammar of the poetry, Eliot's is the poetry of the grammar."

A concrete and striking example of this wedding of religious and imagination, of theological structure and affective depth, appears in Rosemary Haughton's *The Passionate God* (Paulist, $11.95, 344 pp.). Drawing upon the poetic imagination of Dante and

MARYKNOLL
SCHOOL OF
THEOLOGY

INSTITUTE FOR JUSTICE AND PEACE
SUMMER - 1983

PROGRAMS OFFERED:
- Summer Session at Maryknoll or
- Third World Internship in Bogota, Colombia

SUMMER SESSION COURSES:
- "The Liberating Word" (Kathleen O'Connor)
- "A Black Theological Perspective: God of the Oppressed" (James H. Cone)
- "Saints, Prophets, and Agnostics: The Struggle to be Faithful in an Age of Holocaust" (Marc H. Ellis)

SUMMER SESSION WORKSHOPS:
- "The Future of the American Church" (David O'Brien)
- "A Feminist Perspective of Justice and Peace" (Rosemary Radford Reuther)
- "A Spirituality of Peace" (Daniel Berrigan, S.J.)
- "Christianity and Contemporary Social Movements" (Otto Maduro from Venezuela)

SUMMER SESSION DATES:
July 7 -- August 5, 1983

THIRD WORLD INTERNSHIP DATES:
July 1 -- August 1, 1983

For further information write to:

Director of Enrollment
Maryknoll School of Theology
Maryknoll, New York 10545

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Charles Williams, Haughton offers a comprehensive catholic cosmology of divine Wisdom incarnate in Jesus, celebrated in the body of Christ which is church, working the wondrous transformation of the whole material universe. Seen with Haughton's eyes the cosmos reveals its sacramental density; and her book effects what it signifies (as sacraments are wont to do) as she guides her reader, Beatrice-like, into enlarged perception and transformed practice.

In a recent article in this journal John Garvey commented: "We need a spirituality in which the daily conditions of marriage, family, friendship, work, and social struggle become a school of spirituality" ("Loving God for Nothing," June 4, 1982). Dolores Leckey's *The Ordinary Way: a Family Spirituality* (Crossroad, $7.95, 156 pp.) represents one fine realization of such an integral spirituality. In many ways her book also presents a model for advance in the midst of linguistic revolution. For Leckey takes her bearings from a genial linguistic achievement of the past, the Rule of St. Benedict, and imaginatively extends it to embrace the needs of a much-changed present. In the process the old language is transformed and a new language is minted from the old yet precious metal.

These works, and others like them, generate both excitement and hope twenty years after Vatican II; for they portend a possible convergence of religion and imagination, inspired, as Newman foresaw, by laymen and women, schooled in the diverse languages of church and society, and thus especially competent ministers of a hard-won and always-to-be-refashioned reconciliation.

Gabriel Moran

RELIGIOUS EDUCATION is a field that throughout the twentieth century has been struggling to come into its own. For many people religious education still calls up images of catechism, Sunday school, and reluctant children. Plenty of that still goes on but the realities of the twentieth century are reflected in the religious education literature of today. A sample of books from 1982 reveals both the ecumenical nature of the religious part and the broad range of the educational concerns.

The Creative Word: Canon as a Model for Biblical Education. Walter Brueggemann. (Fortress, $8.95, 167 pp.) This book is noteworthy for two reasons: 1) The presumption here is that the literature of the Hebrew Bible deserves study by Christians. This premise is far removed from schemes of salvation history in which "Old Testament" is merely preamble to the New Testament. 2) Brueggemann shows that the process by which the Bible came to be is itself educational. Each kind of literature teaches us and only in the unity of Torah, Prophets, Writings do we get a rounded education.

The Bible in American Education: From Source Book to Textbook. David Barr and Nicholas Piediscalzi, eds. (Fortress, $12.95, 204 pp.) This book is in the series "The Bible in American Culture." The two editors have been trying for many years to make people aware of the relation of religion and the public school. With the historical essays in this book they show that the exclusion of biblical study cannot be assumed as a norm for public education. The programmatic part of the book explores appropriate ways to include the Bible in everyone's education.

The Spiritual Life: Learning East and West. John Westerhoff and John Eusden. (Seabury, $10.95, 134 pp.) John Eusden is a Christian writer who has gone far in opening his life to the spirit and forms of Zen. Religious education, if true to its name, must include a dialogue between Eastern and Western religions. In form, the book is a genuine collaboration, a dialogue between two friends who have taken different routes. John Westerhoff has been involved in several similar books wherein the authors educate each other while inviting the reader to listen in on the conversation.

The Foundations and Practice of Adult Religious Education. John Elias. (Robert E. Krieger, $14.95, 301 pp.) Adult education remains to this day the stepchild of educational literature. John Elias, a professor of religious education at Fordham, shows some of the reasons why. He examines adulthood from historical, philosophic, religious, cultural, and psychological perspectives. What Elias suggests is that religious education must be an integral part of attempts to create lifelong educational patterns. The second half of the book provides organizational steps to move in that direction.

In a Different Voice: Psychological Theory and Women's Development. Carol Gilligan. (Harvard, $15.00, 184 pp.) The author would not classify this book as religious education but no book this year is more important for religious educators. In the last two decades Lawrence Kohlberg's scheme of moral development has found its way into religious education books, a fact that always mystified me. Gilligan here makes a devastating indictment of that scheme from a feminist perspective. Most of her points can be made from a religious viewpoint as well.

Pheme Perkins

The Epistles of John. Raymond Brown. (Anchor Bible 30, Doubleday, $18., 812 pp.)

Christian Tolerance: Paul's Message to the Modern Church. Robert Jewett. (Westminster, $9.95 paper, 168 pp.)

Biblical Ethics and Social Change. Stephen Mott. (Oxford, $6.95 paper, 254 pp.)

The Social Setting of Pauline Christianity. Essays on Corinth. Gerd Theissen. (Translated by J. Schutz Fortress, $19.95, 210 pp.)

THE FOUR BOOKS selected represent a growing tide in biblical studies: analyzing the social setting and community structure of early Christianity as a key to understanding the message of the New Testament writings. Christianity originates in small, local house churches linked by traveling missionaries. These groups possess both autonomy and regional diversity. Consequently, the New Testament shows a genuine religious pluralism in its expressions of belief. It also reflects the inevit-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

able tensions in a movement which sprang from powerful manifestations of the Spirit; a movement in which individuals discovered a new world of freedom in Christ. Raymond Brown's commentary describes the struggles in the Johannine community at the end of the first century. Their author defends his vision of the tradition against a radical group which had separated itself from other Johannine Christians. These "progressives" apparently had some success preaching a perfectionist ethic along with an understanding of Jesus that denied his humanity. Brown thinks that the tradition defended in the epistles was only preserved by Johannine Christians who joined communities with structured patterns of church office based on Petrine traditions.

The works of Jewett and Theissen focus on the Pauline communities. Gerd Thiessen sees the Pauline mission as an important departure from the pattern of wandering, charismatic preachers derived from the ministry of Jesus and his disciples. Paul's mission established a pattern of community-founding. Christians sought to create integrative communities which transcended the socio-economic divisions of their society. The Pauline ethic of mutual respect and love provided the central ideology for this new pattern of community.

Jewett's timely study applies that message to contemporary problems of religious intolerance. He argues that the Pauline vision of community obligates Christians to mutual tolerance. Such tolerance is based on the understanding that God wills the salvation of all people in their diversity; not the imposition of a religious or political ideology.

Mott's study addresses another contemporary problem: what is the social obligation of Christians. He argues that the Bible constantly shows that without a genuine struggle for justice, the people of God cannot be said to respond to the grace by which God has called them. Human rights are not mere duties created by human desires or needs. They flow from God's claim on humanity. Thus, love must be the basis of any quest for justice and of any understanding of the dignity of human persons.

In their different ways, all four studies are signs that Christianity can be alive and well without surrender to intolerance or sectarianism. From the beginning, it has sought to create communities of genuine love, justice, and respect. These communities are grounded in a vision of God which has no place for division, injustice, or intolerant self-assertion.

John Coleman

MY PRINCIPLE of selectivity for choosing the following five books is focused on outstanding recent social science studies on religion and society. Two of the books are primarily theoretical; three are specialized empirical studies which have important theoretical implications.

Andrew Greeley's *Religion: A Secular Theory* (The Free Press, $15.95, $7.95 paper, 192 pp.) will be a welcome textbook in courses in sociology of religion. Greeley states ninety-nine hypotheses about the propensity to hope and experiences of grace which renew human hopefulness. Throughout, in deceptively available language, Greeley weaves a highly sophisticated theory, based on empirical generalizations, dealing with story, tradition, limit-experiences, religious heritage, and communities of religious interpretation. Two striking sets of findings are that religious images are better predictors of social behavior and world view than doctrinal or philosophical propositions and that the family is more important than the church both as a community of religious heritage and a community of current religious interpretation.

Nowhere else up to now has Greeley given us his general theory in sociology of religion. My one demurrer would be to the sub-title, "A secular theory." Only a Catholic with a sacramental and analogical imagination and a certain view of nature and grace could have produced this sort of sociology of religion. Indeed, I used this book in courses to contrast with the putatively secular (but basically Lutheran) theories of Peter Berger and

"An exciting, illuminating, engrossing book."—Elie Wiesel

Woman or Jew—both misunderstood, both distorted by a mythical image which has shaped attitudes toward women and Jews throughout the ages.

Livia Bitton-Jackson, a holocaust survivor, surveys English, French, German, Italian, and American literature from the 16th through the 20th centuries to trace the manifestation of that myth. *Madonna or Courtesan?* is her attempt to shed light on the deceptive nature of the myth-making process which has so often led one person into the role of injustice perpetrator and another into the role of victim. Bibliography.

paperback $7.95

at your bookstore or from

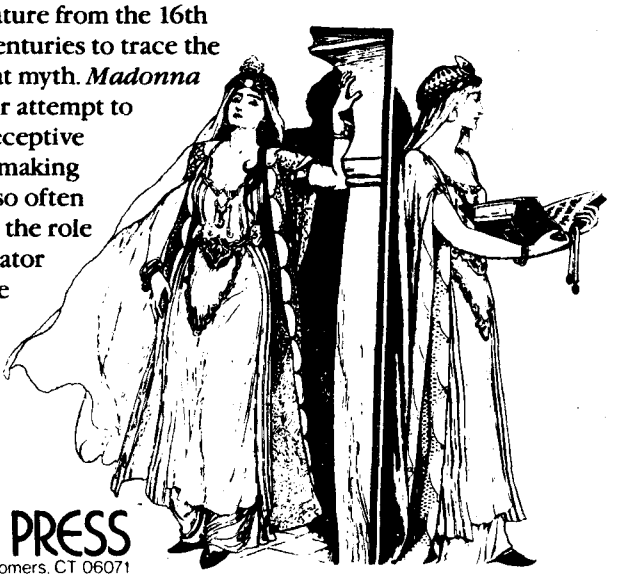
THE SEABURY PRESS

Seabury Service Center Somers, CT 06071

MADONNA OR COURTESAN?

THE JEWISH WOMAN IN CHRISTIAN LITERATURE

LIVIA BITTON-JACKSON



LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the implicitly Calvinist sociology of Robert Bellah.

Otto Maduro's *Religion and Social Conflicts* (Orbis, $8.95, 161 pp.) is a very impressive reconstruction of Marxist theory of religion. His focus is much more structural and institutional than the basically social-psychological approach of Greeley. He postulates that "the sociology of religions is the study of religious phenomena that are socially *produced*, socially *situated* and *limited*, socially *oriented* and *structured* and have an influence upon the society in which they find themselves." Although a specialist's book, Maduro presents an entrée to the kind of sociology of religion which informs liberation theology. At times, like most work based on Marx, Maduro represents too much a hermeneutics of suspicion without any real hermeneutics of retrieval of religion but, just so, complements Greeley's splendid retrieval of the social meaning of religion which lacks any great suspicion of the devious uses of religion by psyche or society.

Brian Smith's *The Church and Politics in Chile* (Princeton University Press, $30, $9.75 paper, 383 pp.) is a learned but well-written comparative study of the church and politics in Chile under a liberal anti-clerical government, a Christian Democratic regime, the socialist alliance of Allende, and authoritarian repressive government. Indispensable to any specialist on Latin America, the book is rich in comparative material on the church and politics in other Latin American and European Catholic settings. For my money, this is both theoretically and empirically the most important single social science study on religion and society to appear in the past five years. In a sense it represents the best of a genre of books by North American political scientists specializing in studies of church and society in Latin America. These scholars, such as Daniel Levine, Alex Wilde, Thomas Bruneau and Michael Dodson, are doing the best work today in continuing Max Weber's basic questions about religion as a force for social change.

For those interested in church and society in totalitarian regimes, Hansjakob Stehle's *Eastern Politics of the Vatican 1917-1979* (Ohio University Press, $28.95, $14.95 paper, 456 pp.) will be an essential book in their library. This historian-journalist's account of religion and society in the Soviet bloc will be a fascinating read. Bar none, it is the best work on the Vatican's *Ostpolitik*.

Finally, in my opinion, the best book on the new religious movements is Steven Tipton's *Getting Saved From the Sixties* (University of California Press, $19.95, 364 pp.). Don't get turned off by the jargon-like title. The subtitle better describes Tipton's brilliant ethnographic study of a counter-cultural Jesus group, Zen in America, and EST: "Moral Meaning in Conversion and Cultural Change." Daniel Bell's comment on the book jacket says it all: "A pebble dropped in the moral cross-currents of American life. A lovely book."

Jacob B. Agus

Monotheism, Lenn Evan Goodman. Publishers Allanheld, Osmun & Co. Totowa, N.J. 07512. Oxford Centre for Postgraduate Hebrew Studies, American edition, 1981, $22.50, 119 pp.

Jewish Monotheism and Christian Trinitarian Doctrine, Pinchas Lapide and Jürgen Moltmann. Fortress, 1981. $4.50, 93 pp.

Auschwitz-Krise der Christlichen Theologie, Vortragsreihe, herausgegeben von Rendtorff u. Stegemann-München, editors, published by Kaiser, 1980, $15., 198 pp.

A Christian Theology of Judaism by Clemens Thoma, translated and edited by Helga Croner, published by Paulist Press, 1980, $7.95, 212 pp.

MONOTHEISM is a thin volume, compacted with old-fashioned and ever valid reflections on the biblical philosophy of life. The author pursues his inquiry on a high plane of abstraction and with an impressive mastery of the relevant literature. He utilizes the insights of the great thinkers from different religious traditions and he returns invariably to the positions hallowed in Judaism. He argues for the Maimonidean concept of God, for all that it seems cold and lifeless to the unsophisticated. "These men who weep for the lost God of their childhood seem rather to be mourning childhood . . ."

The dialogue between Pinchas Lapide and Jürgen Moltmann is an excellent contribution to the ecumenical movement. It is a demonstration of the way noble minds can reach out in love and understanding to one another, piercing through the curtains raised by their respective faiths. Religious traditions lend form and feel of reality to the protean religious feelings of their followers, but they also generate blind spots, which need to be identified and illuminated.

The collection of essays on Auschwitz by members of the theological faculty of Heidelberg is interesting and valuable. The contributors examine the various aspects of German Christendom, which made the horrors of Auschwitz possible. Collected sermons of popular preachers and the Christian press employed the vocabulary of anti-Semitism, as if it were a standardized litany. Nurtured by dogma and sentiment, anti-Semitism had become a self-contained mythology, which touched reality only in spots.

A Greek legend held that ghosts come to life temporarily when they drink human blood. The myths of anti-Semitism were politically useful to post-Weimar militarists and the demons of Nazism came alive.

Thoma's essay is a careful study, written in the form of an outline. It can be used as a textbook. It is closely reasoned, moderate in tone and in accord with the latest developments in Catholic teaching. It is likely to stimulate theological creativity in non-Catholic denominations and in Judaism.

Marie Augusta Neal

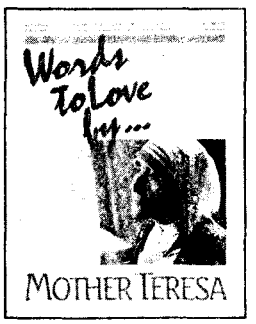
FOR YEARS we have reached into the field of the behavioral sciences for some guidance in our spiritual reflections. Our earlier focus on the psychic is just beginning to shift to the social in this endeavor. Both excursions can benefit us as long as we proceed with a healthy caution. For women and men

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

who have invested themselves in the application of theories of moral development, Carol Gilligan's *In a Different Voice* (Harvard University Press, $15. 184 pp.) is essential reading. Her thesis is that the study of women's developmental experience, in women's own terms, will transform interpretation of the sequence of what constitutes growth. Identity will expand to include the experience of interrelation. The moral domain will be enlarged to include responsibility and care. The underlying epistemology will shift from the Greek ideal of knowledge as correspondence between mind and form to the biblical conception of knowing as a process of human relations. Read and see how she comes to the conclusion that the male ethic of justice, resting on a premise of equality, concludes that everyone should be treated alike, whereas women's experience generates an ethic of caring, resting on a premise of nonviolence, and concludes that no one should be hurt. Reflection can then focus on how these ethics merge in a developmental process that goes beyond the present limited form of analysis.

Since 1971 when the bishops, gathered in synod, proclaimed that "action in behalf of justice fully appears to us as a constitutive dimension of the preaching of the Gospel," we have been trying to integrate more effectively the social justice agenda into our prayer and ministry. Elsa Tamez fosters this effort with her *Bible of the Oppressed* (Orbis, $5.95, 88 pp.) in which she searches out how central to the entire biblical message is the theme of liberation of the poor from the oppressions of society. You can read this tiny book in the subway and check the biblical references when you get home. Or by reading or rereading Placido Erdozain's *Archbishop Romero, Martyr of Salvador* (Orbis, $4.95, 98 pp.) you can reflect on how modern sainthood can be attained by risking one's life in responding to the cries of the poor and by acting on the understanding of justice learned from this attentiveness. When you complete this work and come to the photographs of Maura Clarke, Ita Ford, Jean Donovan and Dorothy Kazel ask yourself: "To what end"? It is not a rhetorical question. Otto Maduro's *Religion and Social Conflict* (Orbis, $8.95, 169 pp.) will further your reflection so you can better make that fine distinction between atheistic Communism and Christian socialism. Maduro's book is particularly useful because we read it as outsiders looking in on a struggle taking place in Latin America in which a social scientist is helping to guide the thinking and action of contemporaries as the northern philosophers once guided the development of our theological reflection. Maduro's book is well followed by Gregory Baum's *The Priority of Labor* (Paulist Press, $5.95, paper, 152 pp.) a thoughtful analysis of Pope John Paul II's encyclical *On Human Work*. In view of the growing unemployment in both areas, this reflection will help the North and the South to pray together.

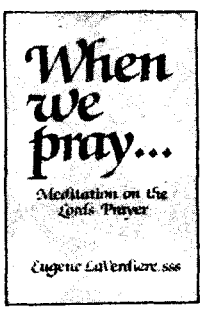
SPRING HIGHLIGHTS



WORDS TO LOVE BY . . . Mother Teresa

Mother Teresa's social witness to the gospel is known throughout the world. Less known is her spiritual commitment that undergirds her work. Here, in her own words, she offers the simple basis of her spirituality, giving a clear understanding of why and how she tends to the "poorest of the poor."

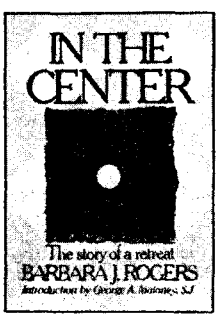
February. *80 pages, 25 photos, paper,* $4.95



WHEN WE PRAY . . . Meditation on the Lord's Prayer. by Eugene LaVerdiere, S.S.S.

The author offers a profound interpretation of the Lord's Prayer as found in the gospel of Luke. But he moves beyond a mere study to focus on the experience of prayer, so we can pray this central prayer of Christianity with the same depth of understanding enjoyed by the early Christians.

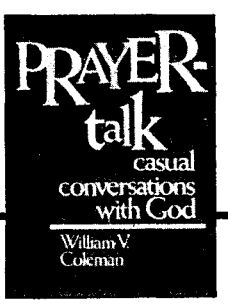
January. *176 pages, paper,* $4.95



IN THE CENTER: The Story of a Retreat. by Barbara Rogers.

A fascinating montage of the experiences of eight participants in a month-long retreat, as they seek a richer awareness of God through prayer, meditation and self-analysis. Collectively their stories convey profound new levels of insight and understanding into prayer and religious experience.

March. *160 pages, paper,* $4.95



PRAYER-TALK: Casual Conversations with God. by William V. Coleman.

In this refreshing "book of praying," the author presents 32 meditations covering a wide range of everyday concerns. Each begins with a "casual conversation with God," followed by a brief story, a reflection and a prayer. Ideal for personal daily reading.

January. *112 pages, paper,* $3.95

Available at your local bookstore, or:

AVE MARIA PRESS

Notre Dame, Indiana 46556

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

If you wonder that the focus here is on social justice, then you should review Santa Ana's *Toward a Church of the Poor*, (Orbis, $8.95, 210 pp.) that ecumenical reader sponsored by the World Council of Churches. This book enables us to grasp in fuller perspective the global reach of our mission since the Second Vatican Council. We can see, perhaps in a glass darkly, how caring and justice might meld as we reflect on the mission of God in our times.

Morton Kelsey

THERE IS a growing interest in the relationship between the findings of depth psychology and spirituality and theology. Three books have been published during the past year which speak to this subject in a significant way. The first is a careful analysis of Jung's thought and its relevance to Christian thought and practice: Wallace Clift, *Jung and Christianity* (Crossroad, $12.95, 186 pp.). The second book is by a Carmelite who is teaching at the theological consortium in Washington, D.C.: John Welch, O.Carm., *Spiritual Pilgrims: Carl Jung and Teresa of Avila* (Paulist Press, $7.95, 240 pp.). The third book is from Great Britain and is written by a man who is both Senior Lecturer in Pathology at the Royal College of Surgeons and also serves as a priest assisting in a parish in London where it was first published: (Martin Israel, *Living Alone: The Inward Journey to Fellowship*. This last book will be published in March by Crossroad: ($9.95, 144 pp.).

The individual who is interested in learning exactly what Jung has to say about religion and the religious life can do no better than read Professor Clift's study. In thirty years of reading Jung and about him I have found no more careful analysis of his total corpus on the subject of religion and Christianity in particular. Clift quotes from Jung's highly significant letters as well as from nearly all the rest of his collected works. He presents a clear and coherent picutre of Jung's latest and most mature religious thinking. He does not emphasize the importance of Jung for developing a post-modern world view as I have in various recent books.

Baron von Hügel believed that one could study religious experience only by studying a person whose life was rich in this aspect of religion. John Welch's purpose is to study the way of religious development by considering how Jung's understanding of that way is related to that of St. Teresa of Avila as revealed in her most mature work, *The Interior Castle*. The parallels are astounding. Father Welch knows his Jung as well as Professor Clift does, and he knows his St. Teresa in equal depth. St. Teresa springs to new life and significance as we are shown the profound psychological insights contained in her classic analysis of the human soul. Every traveler on the inner journey could well use this careful and helpful guidebook to the inner way.

Commonweal's

Trial Subscription Offer —

11 Issues for $9

COMMONWEAL, 232 Madison Ave., New York, N.Y. 10016

For the enclosed $9 send the next 11 issues (6 months of *Commonweal*) to:

Name _____

Address _____

City, State, Zip _____

☐ **I prefer a full-year subscription at $24**

2/25/83

CRITICS

LAWRENCE S. CUNNINGHAM's *new book,* The Tradition of Catholicism, *will appear this year from Crossroad/Continuum. He is a professor of religion at Florida State University.*

ALBERT C. OUTLER *is professor of theology emeritus at Southern Methodist University in Dallas.*

LISA SOWLE CAHILL, *associate professor of theology at Boston College, teaches and writes in theological, medical, and sexual ethics. She is an editor of* Religious Studies Review, *the* Journal of Religious Ethics, *and* Horizons.

FATHER JOHN SHEA's *latest book is* Stories of Faith *(Thomas More Press).*

MARY JO WEAVER, *associate professor of religious studies at Indiana University, is working on a book about the women's movement and the Catholic church.*

FATHER ROBERT P. IMBELLI *is professor of systematic theology at the Maryknoll School of Theology.*

GABRIEL MORAN *is director of the graduate program of religious education at New York University.*

PHEME PERKINS *is the author of several books on the New Testament, including* Ministering in the Pauline Churches *and* Love Commands in the New Testament *(Paulist).*

FATHER JOHN A. COLEMAN, S.J., *associate professor of religion and society at the Jesuit School of Theology, Berkeley, is the author of* An American Strategic Theology *(Paulist) and the editor, with Gregory Baum, of* The New Religions *(Seabury).*

RABBI JACOB B. AGUS *is professor of modern Jewish thought at Dropsie College, Philadelphia and Rabbi Emeritus of Beth El Congregation of Baltimore.*

MARIE AUGUSTA NEAL, S.N.D., *is currently president of the Society for the Scientific Study of Religion.*

MORTON KELSEY, *Professor Emeritus, University of Notre Dame, and Adjunct Professor at the San Francisco Theological Seminary, is a well-known writer and lecturer on religious subjects. His latest book is* Christo-Psychology *(Crossroad).*

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Martin Israel has written of the same inner journey from a very different perspective, but his insights correspond and carry out the implications of the inner journey which Professor Clift and John Welch have outlined. His book is a genuine amalgam of psychological understanding and practical guide to the spiritual life. *Living Alone* speaks of far more than how to manage aloneness and loneliness; it is a personal account of how we can use our aloneness (indeed must use it) to become whole and real human beings able to truly love one another. Israel believes as Jung did — although Jung is never mentioned — that we cannot love any other person until we can have love for the whole of our own being. He knows that we can bear all of what we are only as we find the Love which is available to us in the aloneness where the divine may be encountered.

These three books will give us wisdom, understanding, and guidance as we come to know God in all the divine mysterious fullness.

Correspondence

(Continued from page 98)

right that the second draft of the U.S. bishops' letter does not demand (it can not) that a person "under pain of sin or excommunication" must "support a certain legislative cause," it is another matter to assert that "in this case," the "bishops are not likely to." For the text here is not quite that clear. It reads in part: "If that hope (i.e., "to move out of a position which was morally defective and politically dangerous") were to disappear, the moral attitude of the Catholic church would certainly have to shift to one of uncompromising condemnation of both use and possession of such weapons."

Commonweal welcomes letters on subjects treated in its pages. Letters of not more than 250 or 300 words naturally have a better chance of being published.

Incidentally, the draft supports the "buildup of conventional forces" that he opposes and it is odd that he has not joined the critics on this one point, just as it is odd that, as a "pacifist," he is critical of the "episcopal silence in Germany during the Nazi period" but silent about the episcopal silence in America during World War II.

TIMOTHY A. MITCHELL
Editor, *Pro Ecclesia*
The Common Good

European views

Kensington, Md.

To the Editors: I do not believe in self-flagellation and yet I continously exercise that ritual when I obsessively devour each issue of *Commonweal*. Of course, I ask myself whether those who consider themselves as "political liberals" ever trouble to read opposing views.

John Garvey's article on "The Bishops and Their Critics" [Jan. 14] is a case in point. Garvey demolishes straw men, tilts with windmills, and is less than forthright in describing the views of those who are not satisfied with the still evolving U.S. Catholic bishops' pastoral letter on nuclear arms.

At no time have I found in *Commonweal* mention of the more conservative views of the European bishops whose flocks have felt the ravages of war and experienced the tyranny of Hitler and Stalin. The Auxiliary Bishop and Vicar General of the Diocese of Rotterdam, the Netherlands, Monsignor R. P.Bar, has responded to the call by the Dutch section of Pax Christi to ban nuclear weapons throughout the world in a forceful statement in the NATO Review (February 1982). "The church has . . . always known that an absolute 'no' to armaments and warfare is impossible because right must be defended and oppression combated. Man must, therefore, learn to live with armaments and warfare so that evil which cannot be remedied may not occur . . . All that the church recommends is that we should not sink into Utopian reverie but should face up to reality."

Why, Mr. Garvey, do you not play fair with your readers and give them a more

Warm, Relevant, Meaningful...
THE UNFINISHED IMAGE
by George McCauley, S.J.

Offers commentaries related to Scripture Readings for each Sunday of the year based on the A-B-C cycles.
Thoughtful, honest essays in tune with today's times that stimulate reflection for individuals, religious and clergy, adult study groups and lectors.
Be sure your parishioners know about this vital book.

Just $10.95 at your bookstore, or add $1.50 for postage and handling and order direct, from—

SADLIER
Division of William H. Sadlier, Inc.
11 Park Place
New York, N.Y. 10007

Why is there an Israel? An American rabbi, knowledgeable about the Middle East, describes the origins and development of Zionism and the state of Israel, discusses the 1981 elections and faces head-on the difficult questions concerning the Palestinians, the Holocaust, refugee problems, and Christian responses and attitudes regarding [illegible] all concerned Christians, especially church leaders.

ISRAEL FOR CHRISTIANS
A. JAMES RUDIN

$7.95 paper, at bookstores, dial 800-FORTRESS, or write
FORTRESS PRESS
2900 Queen Lane,
Philadelphia, Pa. 19129

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

balanced presentation of the nuclear issue so that they have an adequate basis upon which to form a right conscience?

MARTIN J. GERRA

Catholic Worker

Washington D.C.

To the Editors: We at St. Benedict's and Mary Harris Catholic Worker Houses of Hospitality, want to thank you very much for printing our letter in the Nov. 19 issue of *Commonweal*. The response from your readers was tremendous. However, I think they should know that we wrote that letter in August and didn't realize that it would be printed at a much later date. Much has changed in the houses since then.

Mary Harris house was only closed for two weeks while we did much repair and cleanup. It has been open again since Labor Day and we have over twenty women living there. St. Benedict's, the other night, had forty-five men and with each house only having four rooms that made for much tension and confusion yet all were accommodated.

At Thanksgiving we had much to be grateful for . . . We distributed over fifty food baskets to the neighborhood, fed all of us at both houses followed by a Mass of Thanksgiving, fed twenty-five men and women on the heating vents around the State Department and were able to accommodate all that came to us. We have had Friday night meetings for clarification of thought as Peter Maurin and Dorothy Day advised; Scott has been arrested for demonstrating against our nuclear madness; we had a big Halloween Party for the neighborhood kids (fifty came); we spent the day after Thanksgiving looking at thirty-six acres of land around Emmitsburg, Maryland, with the hopes of acquiring it for a Catholic Worker farm (if we come up with the down payment); Scott took a dozen guys to the movies from the house and the women went on an outing with lunch in a cafeteria downtown.

So the houses are active, prayerful, happy and sad. But there is no thought of going under. I want your readers to understand that. We sometimes get a little too morose even for ourselves. We do need *prayer* desperately! There is increased violence, bitterness, despair brought on by so much drug addiction and mental illness. After that we need volunteers, even if only for the day, during the day. Scott, Claire and Susan are carrying a tremendous burden, immensely draining, physically, spiritually and emotionally. With the winter, it will only get more intense. If you are in the Washington area, please visit. There is much to do. We have made a good start but we need your physical presence to help us continue.

MICHAEL KIRWAN
The Catholic Worker
P.O. Box 26209
Washington, D.C. 20001

Classified

RATES: 70¢ a word, one time; 66¢, three times; 63¢, six times; Classified payable with order; monthly in advance for more than three times.

Religious Community

Considering Religious Life? Over 25? Founded to ransom slaves, our small community of men have grounded our lives and our work of liberation in fraternity, prayer, and the Bible for over 800 years. Write Fr. Bill Axe, The Trinitarian Friars, P.O. Box 5719, Baltimore, MD 21208; or call Collect (301) 484-2250.

Christian Classics

For a handsome, inexpensive addition to your library, place your order now for the new five volume edition of the *Summa Theologica of St. Thomas Aquinas*, one of core Christian thought. Complete English edition translated by the Fathers of the English Dominican Province. Paperback $125.00 — Hardcover $195.00. Shipping and handling $6.00 per set. For orders, call collect 301-848-3065 or write Christian Classics, Box 30, Westminster, MD 21157.

Psychology

Psychology by Michael Maher, S.J. Famous Stonyhurst Series. Philosophy of the person from Aristotle to William James. Comprehensive, readable. New printing, 600 pages. $5.95 plus 1.09 postage. Magi Books, Inc., 33 Buckingham Dr., Albany, N.Y. 12208.

Book

Still looking for a book? Free search service. Write: Peter Sperling Books, Dept. CW, Box 300, Old Chelsea St., NY, NY 10113-0300.

Chesterton Review

Special introductory offer to *The Chesterton Review*. Free copy of Eric Gill or Christopher Dawson special issues for new subscribers. Subscription $12 per year. Write 1437 College Dr., Saskatoon, Canada S7N OW6.

Biblical Institute

Trinity College, Burlington, Vermont 05401. June 19-24. Luis Alonso-Schokel; Karl Donfried; William Holloday; Carolyn Osiek. Write: Sr. Miriam Ward.

Symposium

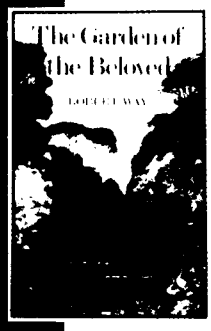
On the life and thought of Abraham Joshua Heschel. May 9-11, 1983. College of St. Benedict, St. Joseph, Minnesota. Speakers will include: Bernard W. Anderson, Robert McAfee Brown, Samuel H. Dresner, Eva Fleischner, Edward K. Kaplan, Wolfe Kelman, John C. Merkle, Ursula Niebuhr, Fritz A. Rothschild. Further information write: Dr. John C. Merkle, Theology Dept., College of St. Benedict, St. Joseph, MN 56374.

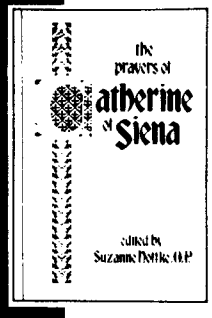
Graduate Program

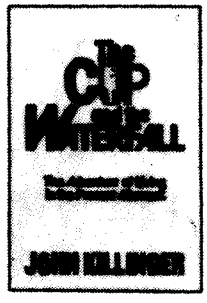
We invite you to consider our exciting Graduate Program. In a context of the history of philosophy we reflect upon the creative tension between being and value, theory and practice. Barth (Marxism), Bartlett (Epistemology, Philosophy of Science) Blackwell (Philosophy of Science, History of Greek Philosophy) Carlson (Analytic Philosophy, Ethics) Charron (Analytic Philosophy, History of Modern Philosophy), Childress (Thomism, Metaphysics), Collins (History of Modern Philosophy), Doyle (Metaphysics, History of Medieval Philosophy), Ermatinger (History of Medieval Philosophy, Epistemology), Eslick (Process Philosophy, Plato), Kavanaugh (Critical Social Theory, Philosophy of Psychology), Marsh (Phenomenology, Critical Social Thought), Punzo (Ethics, Social and Political Philosophy), Reagan (Aesthetics, History of Greek Philosophy), Treloar (Epistemology, Thomism). Direct inquiries to Professor Marianne Childress, Chairperson, Dept. of Philosophy, St. Louis University, 221 N. Grand, St. Louis, MO 63103.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

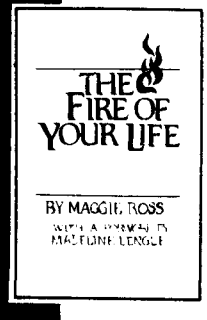
NEW! FROM PAULIST PRESS







THEOLOGY OF MINISTRY,
Thomas F. O'Meara, O.P.
Tracing the history and culture of ministry in the Church, the author concludes that the dimensions and types of ministry change to conform to the needs of the Church and the Spirit working within the Church. **Paper $11.95**



TALES OF CHRISTIAN UNITY,
Thomas P. Ryan, C.S.P.
A diary of a year's journey to ecumenical centers and experiences in Europe, England, and the Near East. **Paper $9.95**

THE PRAYERS OF CATHERINE OF SIENA,
edited by Suzanne Noffke, O.P.
A complete collection of the prayers of St. Catherine. **Paper $9.95**

THE FIRE OF YOUR LIFE,
Maggie Ross.
A sophisticated, attractive young woman immersed in American culture and counter-culture becomes a hermit and writes down her experience and muses upon the mystical life into which she has embarked. **Paper $5.95**

WITH YOUR WHOLE SOUL, On the Christian Experience of God,
Herwig Arts, S.J.
The gap between religious theory (or theology) and religious experience (or spirituality) is explored in this work. **Paper $7.95**

THE CUP AND THE WATERFALL,
John Killinger.
An inspirational book. Killinger's subject is human awareness of the divine. He declares that God's presence is everywhere, inundating our lives, but we have to achieve a measure of emptiness in order to benefit from the grace. God's grace is pure gift; receptivity, however, is our task.
Paper $3.95

THE JESUS BOOK,
Kate Dooley, O.P.
A children's workbook on the life of Jesus as presented in John's Gospel. Includes research and craft activities, with questions and answers. **Paper $2.95**

HOW BIG IS A PERSON?, A Book for Loving Out Loud,
George F. Simons.
A prose-poem which lends itself to exercises which will help to discover the richness that is within each person and how this can enhance relationships. **Paper $3.95**

SIN RECONSIDERED,
James Gaffney.
Presents a good overview for an understanding of sin, both in experience as well as in scripture and theology. **Paper $3.95**

WHAT ARE THEY SAYING ABOUT JESUS?, A Report on Recent Theological Speculation About Jesus Christ and Its Implications for Christian Faith,
Gerald O'Collins.
(Revised edition.)
What we do with our lives and the Church ultimately depends on what we think about Jesus.
Paper $3.95

THE GARDEN OF THE BELOVED,
Robert Way.
This is a book for the kind of people who have made Gibran's *The Prophet* such a success: people who love stories that reveal spiritual mystical depths beyond that which is immediately visible to the eye. **Paper $3.95**

ANTIOCH AND ROME, New Testament Cradles of Catholic Christianity,
Raymond E. Brown and John P. Meier.
Two prominent New Testament scholars attempt to draw pictures of two of the most important centers of first century Christianity: Antioch and Rome. You will think of Christianity's origins differently when you read this book.
Cloth $9.95 **Paper $4.95**

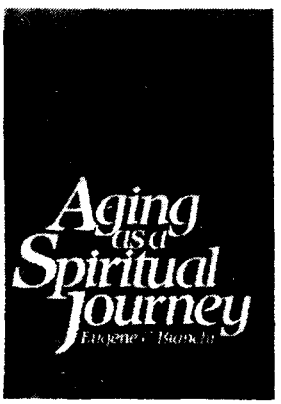
SHAKERS: Selected Writings,
edited by Robley Edward Whitson.
A Classic of Western Spirituality which studies the Shaker tradition from its origin in late eighteenth-century England to its flowering in nineteenth-century America.
Cloth $12.95(t.) **Paper $8.95(t.)**

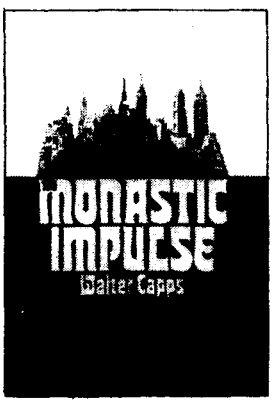
PEACEMAKING AND THE COMMUNITY OF FAITH, A Handbook for Congregations,
John A. Donaghy.
A practical guide for the organization and development of peace education programs for parishes, congregations, synagogues, schools and other communities developed by the Fellowship of Reconciliation. **Paper $2.95**

PAULIST PRESS / 545 Island Rd., Ramsey, N.J. 07446
(201) 825-7300

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

CROSSROAD/THEOLOGY





Robert Nugent, Editor
A CHALLENGE TO LOVE
Gay and Lesbian Catholics in the Church
Foreword by Bishop Walter F. Sullivan
A groundbreaking collection of original essays by some of the most prominent thinkers in the American Roman Catholic Church. $10.95, pbk

Leonardo Boff
SAINT FRANCIS
A Model for Human Liberation
Boff, a leading liberation theologian, assesses the Franciscan ideal as a humanistic and Christian alternative to dealing with the crucial issues of the 20th century. $12.95

Jakob J. Petuchowski
OUR MASTERS TAUGHT
Rabbinic Stories and Sayings
A collection of narrative passages from ancient Rabbinic literature, newly translated and arranged by subject matter. "Unreservedly recommended."—*Library Journal* $10.95

Benedict J. Groeschel
SPIRITUAL PASSAGES
The Psychology of Spiritual Development
For everyone involved in spiritual formation, this book presents the traditional styles of spiritual growth and shows their relation to our understanding of the stages of psychological development and behavior. $12.95

Eugene C. Bianchi
AGING AS A SPIRITUAL JOURNEY
Drawing on personal as well as professional experience, Bianchi helps us confront the "darkness" of midlife and later adulthood. $17.50

Walter Capps
THE MONASTIC IMPULSE
Here is an informed portrayal of the monastic tradition as a rich resource for overcoming poverty, social alienation, narcissism, and the breakdown of community. $10.95

Adrian van Kaam
FORMATIVE SPIRITUALITY
Volume One: Fundamental Formation
The leading advocate of formative spirituality here sets forth the basic science of foundational human formation. *Fundamental Formation*, the first of four projected volumes, explains formative spirituality's main assumptions and presuppositions. $24.50

Susan Annette Muto
BLESSINGS THAT MAKE US BE
A Formative Approach to Living the Beatitudes
An important look at the spirituality of the Beatitudes as ways of being that underlie true spiritual living. $7.95, pbk

Carolyn Gratton
TRUSTING
Theory and Practice
A personal guide to the understanding and practice of trust in our daily lives. "A fresh approach to the subject."
—*The Christian Century* $17.50

Thomas Keating
AND THE WORD WAS MADE FLESH
This collection of homilies for feast days and special occasions is rooted in the experience of the grace celebrated in the liturgy. $5.95, pbk

Martin Israel
LIVING ALONE
Introduction by Morton T. Kelsey
Israel, a spiritual director and psychotherapist, explores loneliness and aloneness as the acceptance of one's unique identity. $7.95, pbk

The Crossroad Publishing Company, 575 Lexington Avenue, New York. NY 10022

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED